

bhagavad gita



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bhagavad gIta

by krishNa dvaipAyana (a part of vyAsa mahAbhArata).

translation into English and commentary by ybrao, a donkey.

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Introduction and Questions and Answers

INTRODUCTION AND FAQ
ANSWER/EXPLANATION

NEED FOR THIS BOOK

Though there are many books and websites, they aim at propagating the message of the Bhagavad Gita. This blog book aims at an impartial analysis of what Sri Krishna (or the Priests using Krishna and Gita as an instrument) orate(s).

INDEPENDENT BOOK Bhagavadgita is a part of Mahabharata (Pronounced MahabhArata. It is in Bhishma Parva. Gita has all the ingredients of an independent book. Hence, some critics believe that it was interpolated in Gita.

AUTHOR OF GITA

Veeda VyAsa, being the author of Mahabharata.

CONTEXT OF GITA IN MAHABHARATA

Pandavas (Pronounced PAMd'avAs) and Kauravas line up their armies for commencing the Mahabharata war.

Arjuna, the middle of the five Pandava brothers is one of the chief warriors on the Pandava side. He asks his charioteer, friend, philosopher and guide Krishna to move the chariot to the forefront of the Kaurava forces, to enable a clear perspective of the warriors on the other side.

When Arjuna saw the knights on the Kaurava side, he found that he was fighting his battles with his cousins, uncles and grandfathers. Unable to foresee a picture of killing all the near and dear whose love he received and cherished in his boyhood, Arjuna wishes to withdraw from the war and retreat to forests. For him the prospects of bloodshed were unbearable and unthinkable.

He prostrates at the feet of Krishna, who at that moment, acted as preceptor and motivator and administered this massive piece of advice of about 714 verses.

BhagavadGita is regarded as a masterpiece of philosophy by thinkers world round; Hindus rever it. Some verses in Gita (short for BhagavatGita) have considerable merit; some others are mediocre; some others breed superstitions; some others are socially oppressive.

Every attempt is being made here to make an impartial translation and analysis. The object is not word to word translation. The goals are clarity, and the expression of probable intent of the writer in reasonable terms.

NO OF VERSES IN GITA

714. It would have been tedious to orate this on a battle field, at the nick of the moment. Most Sanskrit verses can be sung with or without accompaniment of string/wind instruments and percussion instruments. Even if instruments are not used, there is an element of humming before and at the end of the verse, to sound melodic. More so for a philosopher like Krishna who claims to be God. Assuming that two minutes are used for each verse it takes 1428 minutes to sing or nearly 24 hours. This gives scope to the theory of subsequent interpolations by priests.

Karma has four common meanings. 1. The fruits of actions. There are of three types a) Sanchita Karma: accumulated good and bad fruits of actions of past birth. b) agami (pr:prArabdha) karma: Actions from just immediate past birth; c) Agami (pr: AgAmi) Karma: Actions of this birth. 2. karma: Actions. Often rituals like charity, worship, sacrifices, penance etc.

3. karma: One's own duty. This meaning influenced the great Indian leaders like Mahatma Gandhi, Swami Vivekananda, and Lokmanya Tilak.
4. karma= One's own duty as prescribed by the four caste structure. Gita uses this meaning. In Gita, God (Krishna or the priests) say: "I created the four castes". According to Gita, people inherit their behaviour and characteristics from their birth caste. The birth in a particular caste is influenced by the actions of the previous births. A man who did some virtuous deeds in his previous births would be born in higher castes and would inherit the behavior and character of a higher caste person so on and so forth. Since Gita is taught by Brahmins they kept for themselves the top qualities, followed by the kings. Lower down, only slavery and service was left. (In my personal opinion--I shall be subject to correction--by learned readers, Gita is a shame on Indian conscience, at least as far as the caste inheritance and insistence is concerned.)

Yoga (pronounced Yooga)

The word YOGA is born from YUGA i.e. UNION. Its English equivalent is 'yoke'. Farmers use a yoke to tie up two bullocks in tandem for ploughing land and drawing carts. The Union is of the human soul with the Supreme Soul (God). Over a period of time, it extended to different yogic practices which are means of attaining the yoga. Thus physical exercises called 'Asanas' (sitting postures) have come to be known as yoga in common parlance.

Yoga has other derived meanings like 'a tool'.

In Gita, all the 18 chapters have the suffix yoga. Eg. Arjuna Vishada Yoga. Here, we cannot apply the meaning of Union of Arjuna's grief. Contextually, in Gita, Yoga means a mental State. The mental State may be of Grief or Action (Karma Yooga), Gnana Yooga (Mental State of having Known).

In Chapter 2 Verse No. INTELLECT 48 , Krishna defined more Yoga clearly. It has three ingredients: 1. Abandon the idea of being a doer 2. Abandon the idea of being receiver of results 3. Equanimity and unperturbedness both to successes and failures.

The term Brahma has two contextual meanings:

1. Brahma=Four headed creator. (4H Brahma).
2. Brahmam= 'Supreme Spirit pervading the Universe. Infinite. Birthless, Deathless'. The essence of Bhagavad Gita is: Everybody should try to yoke 'his living soul' with the 'supreme spirit'. At the end (death), the living soul leaves the body and gets absorbed into the supreme spirit. This is Deliverance (Moksha). Benefit: Freedom from the cycle of rebirths and the threat of entering lowly animal and insect bodies.

Originally Brahma and Brahmam were same. During the advent of 'Vishnu' as Supreme Spirit, a separate creator Brahma (Padmabhava) was made out from a lotus born from the naval umbilical chord of Vishnu (Padmanabha). Brahma became son of Vishnu. Brahma is a part of trinity and should have been ranked equal to Vishnu. Shiva (the Destroyer God) -the third member of the Trinity was said to have cut the fifth head of Brahma to tame him down. Brahma since then is believed to have only four heads (caturmukha). In the four caste system, Brahmins were originally worshipping the Supreme Spirit initially (Brahmam and Brahma as same). Kshatriyas (Rulers) were worshipping Lord Vishnu. In a struggle for superiority between Brahmins and the Rulers, the Kings gained an upper hand. Brahma was relegated down to be an inferior God, ruling the inferior world called 'Satya Loka'. Brahma was driven out of temples and denied of regular worship.

Priests compiled and explained Mahabharata including Gita, Maha Bhagavata, in temples at the instance of Mid-West Indian Kings who claimed to be descendents of Krishna and Pandavas. They presented Krishna as the incarnation of Vishnu and elevated him to Brahmam (the Supreme Spirit). In Bhagavata, the 4H Brahma was humiliated for trying to compete with Krishna. According to some scriptures, 4H Brahma has an end at the end of his fixed life. (?). According to some other books, 4H Brahma is a post with changing incumbencies.

Bhagavad Gita is concerned with the Supreme Spirit and Krishna being the same.

Can we compare the Gita's Supreme Spirit to Yehova (Yehwe=Eternal)? -- We may do because

Gita argues that the Supreme Spirit is eternal.

I examined whether the Supreme Spirit can be compared to the Holy Spirit of the Christian Trinity and the Noble Quran. It appears that does not recognise the Holy Spirit and the concept of Trinity. Only a sect of the Christians (Trinitarians) seem to allow Holy Spirit on being par with Yehova. The Bible and the Quran seem to recognise some spirits both Holy, ordinary and subordinate, evil spirits. The 4H Brahma or the Creator God of Hindus may be regarded as the equivalent of the Holy Spirit.

Is Krishna a historical figure?

There is no evidence either documentary or architectural. One of the past Indian Governments made an attempt to prove that Dvaraka, the City of Krishna existed in the Gulf of Kambhat (Combay) in Gujarat. Before that Govt. could succeed, it had to step down.

Are there similarities between Krishna and Jesus?

Similarities

1. Both claimed to be Gods and messiahs.
2. Both were born in odd places. Krishna was born in prison. Jesus was born in a cattle shed.

Differences

1. Krishna did not lay down his life or lose his life on account of his preachings. Jesus died in the hands of his critics. This was because Krishna was a martial hero (warrior). Jesus was not a warrior.
2. Krishna's preachings were in direct speech appearing in Mahabharata. Jesus' preachings in New Testaments are mostly recollections.

Is there nothing in Gita which can inspire people to work for their goals?

Leaders like Mahatma Gandhi, Tilak, Vivekananda said they benefited from Gita. They might have. We have to keep in mind that there can be no absolutely-errorfree-great book or a book only full of faults. Every book contains both. Hence we cannot condemn books or characters. We can only criticise what they preached and the underlying circumstances. Blind imitation, worship or condemnation will be ugly and uncivilised.

SUPERSTITIONS WHICH GITA TRIES TO NURTURE

Men get their castes by birth.

Existence of superior castes and inferior castes.

Superior castes have so called 'superior duties' of spiritual learning and penance.

Inferior castes to serve the superior castes. Everybody should do the duty allotted to his caste.

Krishna says that he himself created the Caste system. Arjuna is very keen that Caste System should

remain unpolluted. He is afraid that those who injure the Caste System will have to remain in hell for indefinite period. Rebirth. Carry forward of actions (good/bad) and their consequences (good/bad) from birth to birth.

JUSTIFIABILITY OF ARJUNA'S HESITATION TO FIGHT

The Mahabharata war was a family feud between cousins for sharing the kingdom. It was not a war between two countries, involving patriotism and the need to defend the freedom of one's own country. Thus, the duty to fight is not a national duty, but only a personal or more accurately, a family duty particularly towards Draupadi who was insulted in the King's Court.

Pandavas had a grievance that they were defrauded by Duryodhana. Being an injured party, they have a right to fight or not to fight. Arjuna hesitated to fight, when he found that it was necessary to kill relatives lined up on the other side. There was no ignorance in this.

Arjuna unnecessarily discussed the war widows falling to debauchery and the scope of pollution of the Four Caste System; he behaves as if he was committing a sin. He behaves as if he was the guardian of the Four Caste System.

One can always argue that he was speaking as a socially responsible person. But, not. He never hesitated to invade countries. He did not hesitate to kill ordinary soldiers during his invasions. They did not provoke him for a war.

Even after the Mahabharata war, when Yudhishtira performed a horse sacrifice, he instructed Arjuna to go on a war path but not to kill the princes who succeeded the slain kings of Kurukshetra. In the course of defending the horse, Arjuna killed hundreds of thousands of ordinary soldiers.

Krishna spoke as if Arjuna was ignorant. Krishna spoke as if Arjuna needed counselling on matters of deliverance philosophy and the Union. Krishna spoke of Action. No Action was called for because there was no invasion from outside.

It appears that Krishna wanted to pretend as a God on the Earth. As a proof, he mesmerised and bewildered Arjuna as if Krishna was showing his Cosmic Form. This might be the intention of the Priests who were spreading the VAISHN'AVA cult or the KRISHNA cult.

BERTRAND RUSSEL ON PATRIOTISM AND KILLING

PATRIORISM is the willingness to kill and be killed for trivial reasons. -- Bertrand Russel

Svadharm (One's own duty) as per Bhagavad Gita for a Kshatriya (Warrior) is to kill or get killed. If he kills, he will enjoy the pleasures of this world. If gets killed, he goes to heaven and get heavenly pleasures.

IS KRISHNA EQUAL TO ALL

One blogsite iskcondk.blogspot.com/2006/12/krishna-is-equal-to-all.html claims that Krishna is equal to all. They do not allow any comments. Hence, I am writing my

comments here.

Krishna claims that he created the four caste system. (
paricaryAtmakam karma s`UdrasyApi svabhAvajam
SRADDHA (pr: s`raddha)

Sraddha has two meanings. 1. Serious Interest coupled with sincerity. 2. Unflinched, unquestioning faith in something.

Gita uses the word S`raddha in the second meaning. An entire chapter 17 deals with this type of S`raddha. We should not forget its declaration SAMSAYATMA VINASYATI which means 'A person who doubts the sayings of Gita, gets destroyed or is condemned. This verdict is similar to condemnation of Satan in Christian literature. There is creation of a fear psychosis.

NAMES USED TO CALL KRISHNA AND ARJUNA EXPLANATION

Oh person belonging to "Bharata" clan! The Greatest among the Bharatas

Oh warrior having "monkey (Hanuman)" on the flag post of the chariot!

Oh Son of Kumti!

Son of Prutha! (Another name for mother Kumti)

Oh annihilator of enemies!

Person who has won tremendous wealth in conquests!
Oh Great Achiever of Success in battles!

Oh Defeater of Sleep and Sloth!

Oh holder of bow named "GAmD`iva"!

Names of persons appearing in the Gita
sanjaya

Minister of Dhritarashtra, the King.

Duryoodhana

Prince. S/o Dhritarashtra. Duryoodhana's adamant refusal to yield even a pin point's area of land to Yudhisht'hira led to the war.

King of PAmcAla Kingdom, fighting for PAmD`avas. Father of Draupadi.

BhIshma, Karn`a, Vikarn`a, Krupa, As`vatthAma,

SamitimjayaBhIshma is the Grand father of PAmD`avas whom Arjuna hesitates to kill.

As`vatthAma is Guru Droona's son. Vikarn`a is Prince and S/o Dhritarashtra - hence a brother to Arjuna. Karn`a is King of Anga. All these warriors fought for Kauravas.

Warriors fighting for PAmD`avas.

King of Mithila. Referred to in Karma Yooga, as enlightened by 'Action'.

Another name for Abhimanyu. S/o Arjuna.

King of Matsya Kingdom, for fighting PAmD`avas.

gita's chapters

Chapter 1: arjuna vishAda yOga, state of arjuna's depression : Arjuna expresses his unwillingness to kill Dhartarasht`ras though they harmed him.

Chapter 2: sAnkhya yOga, Unified path of soul, cosmos and nature. Spirit of Life changes bodies like clothes.

Chapter 3: karma yOga, Yoked path of Action. Discharge prescribed duties without demor.

FORMS AND ATTRIBUTES OF THE SUPREME SPIRIT Krishna explains his attributes. He lists out some physical and absolute attributes and selects the best as his own.

11. Vis`va RUpa Samdars`ana Yooga

Krishna shows his cosmic and universal form, in a gigantic figure. May be with intent to mesmerise Arjuna into surrender. Arjuna surrenders.

e is dear to me

Body is the field. Spirit is the resident.

Krishna (Priests) classifies humans into three categories with three qualities. 1. Satva (Capable, forbearing). 2. Rajoo (kingly, lustful, irritable) . 3. Tamoo (ignorant, inactive).

How the Human Soul attains the Supreme Spirit.

16. DEva asura Sampad VibhAga Yooga

Delineation and classification of possessions and qualities into "Divine" and "Satanic".

Trifurcated classification of human endeavours and interests.

18. Mooksha Sanyasa Yooga

DELIVERANCE AND RENUNCIATION Krishna explains the link between renunciation of fruits of actions and the deliverance.

Pronunciation Table

PRONUNCIATION TABLE

A - long A as in ant, bat, cat.

c - as in chalk, chat (without aspirate). The sound of k has been avoided.

d` - Retroflex 'd' as in dog, donkey, door.

E - long e, as in bake, care, dare, fare.

I - long i, as in beat, cheat, deal, feel, heal.

L - heavy l.

N - heavy n.

O - Long o, as in goat, coat, note.

S - as in sack, salary, sand.

T - retroflex t, as in tap, ten, tin, ton, tune.

U - long u as in school, pool, tool.

Every effort has been made to maintain the phonetic spelling.

glossary and mini dictionary

GLOSSARY and MINI DICTIONARY

A

Adi = beginning;
 AdhyAya = study;
 Amaya = ailment, disease
 Ahava = battle
 ArAm = rest;
 Ap = water;
 As`rita = take shelter;
 Avrutam = covered by;
 Atma = soul
 abhyutthAn = birth and growth;
 abravIt = said
 agni = fire;
 anya = other
 aham = I
 ahamkAra = the feeling of I (ego)
 aja = without birth
 akshara = indelible, not destroyed;
 ambhasa = water;
 amtam = end;
 amtah sukhi = person who is happy within;
 amtar ArAma = resting within;
 amtar jyooti = inner light;
 anAmaya = health, robust;
 anasUya = one without envy;
 antas = within;
 apAn vAyu = wind moving downward in digestive system and expelled through anus.
 api = also, despite;
 agni = fire
 arhati = is entitled to;
 arth = money, wealth;
 asams'aya = without doubt, hesitation;
 asmAkam = us
 asn (tv) = eat, get;
 asUya = envy;

B

bahir = outside
 bahu, bahUn = many;
 bAhya = 1. outside 2. exterminated.
 bhaya = fear;
 bhooga = luxury, enjoy
 bhookta = eater, person enjoying;
 bhruva = place between two eye brows;
 brahma= Four headed Brahma;
 brahmam=Supreme Spirit
 budha = 1. scholars 2. Planet Mercury.
 buddhi = intellect

C

cakshu (n) = eye;
 catur = four;
 chin (v)= break; disintegrate;
 chinna (adj) = broken, disintegrated;
 cittam = inner self

D

dAna = charity
 dambha = hypocrisy;
 dagdha = born;
 deeham = body;
 dharma = ethics, duty, charity, religion (&c);
 dosham = defect;
 dushkruta = evil deeds;
 dvAr = door;
 dvaidha = two, double;
 dvamdva = dual, double, two;
 dvija = twice born (BrAhmin caste)
 dravya = material; money;
 drooha = treachery, disloyalty.

E

eeKa = one
 ee tat = all that;
 Eva = only

F

G

gaccha (itv)= go;
 gighra (v) = smell;
 gOvinda, Govinda = Krishna;
 grihn`a (v) = to receive;
 Gud`Ak = sleep
 Gud`Akees`a= Conquerer of Sleep (Arjuna)
 Guhya = secret

H

hamta = assassin, killer
 hata = dead
 haya = horse;
 HrushIk= seen sual organs
 HrushIkees`a = Controller of seen sual organs in Creatures(Krishna)

I

iccha (n, v) = kAmksha = desire;

idam = this, that
 iham = this world (param = heaven)
 IkshvAku = a ruling clan;
 iva = like;

J

jamtava = animals;
 janma = birth;
 jayati = wins;
 jIva, jIvit = life
 juhva = offer in sacrificial fire;
 jyooti (n) = light;
 jyooti (v) = to light, to look;

K

kAma = desire, lust
 kAmksha = desire;
 karma
 = 1. action 2. Actions of past births and their fruits. 3. Action as prescribed by the caste in which a person is born.
 kas`malam = direct, pollutant;
 katham = how;
 kESava = Krishna
 Kees`inI suddana = Krishna (who killed the demoness Keesini)
 kIrti = fame;
 kim = why
 kshara = delible, destroyed;
 kshIn`a = falling, fallen; dwindling; dwindled;
 kshipram = fast, speedily;
 klaibya = impotence; timidness, faintheartedness; cowardice; weakness.
 kroodha = anger;
 kula dharmAha = duties allocated to different castes
 kula kshayam = deterioration of a caste, castes and the caste system
 kula strI = women of (respectable) castes.
 kula ghna = one who breaks and violates castes.

L

labdhva = Having got;
 labh (v) = to get;
 looka = world;

M

mAm = me;
 mAtula = maternal uncle.
 MadhusUdana = Krishna (slayer of a demon called 'Madhu')
 mai = my;
 mama = me, my
 mamaka = mine (possessive)
 mana = mind

mAnasa = minded
mat = my
mayA = by me;
mooksha = deliverance (particularly from the cycle of birth, death and rebirths)
mrutyu = death
muhur muhur = again and again;
mukta = relieved; delivered; discharged;

N

nara = human, man
nasht`a = loss;
nava = nine, new;
nibaddha = bound; adhering;
nimittam = 1. bad omen; 2. instrument or tool.
nir-agnir = without maintaining sacred fire
nir-doosham = free of defects; free of lapses;
nir-Amaya = cured from disease;
nitya = daily, always

O

ojas = strength

P

pAtakam = sin
parAyan`a = person full engaged in a thing; expert;
parampara = succession of generations;
paripamdhi = enemy, wayside robber. pantha = way.
partitrAn`a = protect
pasyAmi = I see;
patram = leaf;
phala = fruit
prAk = 1. before 2. East.
prakruti = Nature;
pralapa (v) = to talk
prApta = get
prabhu(n) = Lord (God);
prahasan = laughing, ridiculing;
Prutha (n)= another name for Kumti, mother of Arjuna and PAmd`avas;
pruthak pruthak = separately;
pruthvi (n) = earth;
pungava, pungava = the best among, leader.
punar = again;
purAtana = ancient;
puram = town;
purusha = man, super-God
pUta = purified;

Q

R

rahasyam = guhyam = secret;
 rama = 1. enjoy 2. love; 3. Goddess of Wealth Lakshmi;
 rata(n) = interested person;
 rAga = attachment, liking;
 rAja = king;
 reetas = sperm;
 ratA = interested, enjoying a particular thing;
 ruc (v)= taste;
 rudhira (n) = blood;
 rushi (n) = sage;
 rushayaha (n)= sages (plural)

S

sa = he;
 sAdhu = docile, gentle; mendicant;
 sadA = always;
 sambhava = happen;
 samkalp (v) = propose;
 samkalpa = proposal;
 sams`aya = doubt, hesitation;
 samvAdam = argument, dispute;
 samyama = self control;
 sams`ayam = doubt;
 sangam, samgam = attachment; (original meaning: union);
 sarva = all
 sat = good
 seena = army
 s`arIr = body;
 siddhi = accomplishment, fulfilment;
 sooch = think about, regret about
 spars`a = touch;
 s`reeya = good, beneficial
 s`rI = Goddess Lakshmi, wealth;
 srisht` (v) = create;
 srootra = hearing;
 suhrud = good heart;
 sukha = comfort, luxury, happiness
 sukhi (n) = happy person;
 sva = one's own
 svAdhyA = self study;
 svapa (v) = to dream;
 svapnam (n) = dream;
 s`vasa (v) = to breathe;
 s`vas`ura = father-in-law
 s`yAla = brother-in-law
 syamdan = chariot

T

tadA = then;
 tapa = penance
 tasmAt = therefore
 tasya = his, her

tat = that
tatvavit = those who know and appreciate the true philosophy and spirit.
titIksha = endurance, forbearance; tolerance;
tungam = tall, high
tvak = skin
tyak = relinquish;

U

ubha = two
udapa = water well;
ukta = said;
unmIsha (v) = open eyes;
upAs`rita = take shelter;
uttamam = good;

V

varn`am = color, caste;
Varn`a samkara = pollution of caste. (Not only Krishna and Arjuna, the priests and rulers of those days of were afraid more of caste pollution a cobra.)
vartat = behave;
vayam = we;
vees`ma = residence, home
vibhu = Lord (God);
viddhi = know (2nd person, imperative);
vigata = gone;
vIta = shed;
vimda (tv) = enjoy;
vimookshan`a = deliverance;
vinAs`aka = destructive;
vinas`ya = destroy;
vis`ruja (v) = to excrete;
Vishn`u = Krishna's original name before incarnation. One of the trinity Gods.
Vivasvata = The Sun;
vrata = oath;
vyatIt = elapse

W

Y

yadA = when
yajan (v) = worship, often through ritualistic sacrifices;
yagna = 1. ritualistic sacrifice; 2. any sacred worship;
yasya = whose
yata (tv, n) = controlled; try;
yudhya = fight!
yuga = era, age;

Chapter 1: Arjuna vishAda yOga

CHAPTER 1

1. ARJUNA VISHADA YOOGA

Arjuna's DILEMMA

SANSKRIT VERSE

VERSES AV 1 TO AV 19

dharmaksheetree kuruksheetree

samaveetA yuyutsava:
 mAmakA: pAmd`avAs` ca iva
 kim akurvata sanjaya
 sanjaya uvAcha
 drusht`vA tu pAmd`avAnIkam
 vyUd`ham duryoodhanas tadA
 AchAryam upasamgamyA
 rAjA vachanam abravIt
 pas`yaitAm pAmd`uputrAn`Am
 AchArya mahatIm ca mUm
 vyUd`hAm drupadaputreen`a
 tava s`ishyeen`a dhImatA
 atra s`UrA maheeshvAsA
 bhIma arjunasamA yudhi
 yuyudhAnoo virAt`as` ca
 drupadas` ca mahAratha:
 dhrusht`akeetus` cheekitAna:
 kAs`irAjas` ca vIryavAn
 purujit kumtibhoojas` ca
 s`aibyas` ca narapungava:
 AVY or 1/6
 yudhAmanyus` ca vikrAmta uttamaujAs` ca vIryavAn
 saubhadroo draupadeeyAs` ca sarva Eva mahArathA:
 asmAkam tu vis`isht`A yee tAn niboodha dvijoottama
 nAyakA mama sainyasya samgna artham tAn bravImi tee
 bhavAn bhIshmas` ca karn`as` ca krupas` ca samitimjaya:
 as`vatthAmA vikarn`as` ca saumadattis tathaiva ca
 anyee ca bahava: s`UrA madarthee tyaktajIvitA:
 nAnA s`astra praharan`A: sarvee yuddhavis`AradA:
 aparyAptam tad asmAkam balam bhIshma abhirakshitam
 paryAptam tv idam eeteeshAm balam bhIma abhirakshitam

ayaneeshu ca sarveeshu yathAbhAgam avasthitA:
 bhIshmam Eva abhirakshamtu bhavamta: sarva Eva hi
 tasya samjanayan harsham kuruvruddha: pitAmaha:
 simha nAdam vinadyoochchai: s`amkham dadhmau pratApavAn
 tata: s`amkhAs` ca bheeryas` ca pan`avAnaka goomukhA:
 sahasaiva abhyahanyamta sa s`abdastumuloo abhavad
 tata: s`veetair hayair yuktee mahati syandane s`thitau
 mAdhava: pAmd`avas` ca iva divyau s`amkhau pradadhmatu:
 pAmchajanyam hrushIkees`oo
 dEvadattam dhanamjaya:
 paumd`ram dadhmau mahAs`amkham
 bhIma karmA vrukoodara:

anamtavijayam rAjA kumtIputroo yudhisht`hira:
 nakula: sahadEvas` ca sughoosha man`ipushpakau
 kAs`yas` ca parameeshvAsa: s`ikhamd`I ca mahAratha:
 dhrusht`adyumnoo virAt`as` ca sAtyakis` ca aparAjita:
 drupadoo draupadeeyAs` ca sarvas`a: pruthivIpatee
 saubhadras` ca mahAbAhu: s`amkhAn dadhmu: pruthak pruthak
 sa ghooshoo dhArtarAsht`rAn`Am hrudayAni vyadArayat
 nabhas` ca pruthivIm ca iva tumuloo vyanunAdayan

atha vyavasthitAn drusht`vA dhArtarAsht`rAn kapidhvaja:
 pravruttee s`astrasampAtee dhanur udyamya pAmd`ava:
 AVY or 1/21
 hrushIkees`am tadA vAkyam idam Aha mahIpatee
 seenayoor ubhayoor madhyee ratham sthApaya mee achyuta
 yAvad eetAn nirIkshee aham yooddhukAmAn avasthitAn
 kair mayA saha yooddhavyam asmin ran`asamudyamee
 yootsyamAnAn aveekshee aham ya eete atra samAgatA:
 dhArtarAsht`rasya durbuddheer yuddhee priyachikIrshava:
 Evam uktoo hrushIkees`oo gud`Akees`eena bhArata
 seenayoor ubhayoor madhyee sthApaitvA rathoottamam
 bhIshma drONapramukhata: sarveeshAm ca mahIkshitAm
 uvAcha pArtha pas`yaitAn samaveetAn kurUn iti
 AVY or 1/26
 tatrapas`yat sthitAn pArtha: pitrUn atha pitAmahAn
 AchAryAn mAtulAn bhrAtrUn putrAn pauTrAn sakhImS tathA
 s`vas`urAn suhrudas` ca iva seena yoor ubha yoor api
 tAn samIkshya sa kaumteeya: sarvAn bandhUn avasthitAn
 krupayA parayAvisht`oo vishIdann idam abravIt
 drusht`veemAn svajanAn krushn`a yuyutsUn samavasthitAn

The book and this chapter opens with the King Dhrtarashtra sought information from his Minister Sanjaya about the sequence of events taking place at the battle field (Kurukshetra).

Dhrtarashtra: 'In the sacred field of Kurukshetra, the war enthusiastic sons of mine and the Pandavas met one another. What are they doing?' (DILEMMA 1).

Sanjaya: 'Duryodhana saw the Pandava army arraigned. He went to drONa and spoke.' (DILEMMA 2)

Duryodhana: 'Pl. see the armes of Pandavas arraigned by the intellegent DhruShT`adyumna-- your disciple and the Son of Drupada. (DILEMMA 3). Here are warriors and archers equal to BhIma and Arjuna. Here are the chivalorous SATyaki, Virat`a, Drupada who are great fighters. (DILEMMA 4). DhruShT`akeetu, CheekitAna, Purujit, KumtI Bhooja, VikrAnta, Uttamauja, Abhimanyu, Sons of Draupadi are all great warriors. (DILEMMA 5, DILEMMA 6).

Oh! the best of the Brahmins (praise for drONa)! For your information, I am explaining the details of reputed warriors on our side. (DILEMMA 7). Yourself, BhIshma, Karn`a, Krupa, Samitimjaya, AswathAma, Vikarn`a, Somadatta's son BhUris`ravas, Jayadratha. (DILEMMA 8). There are many other warriors who have dedicated their lives to me. All of them are adept in fighting and using all sorts of weapons. (DILEMMA 9). Our army protected by BhIshma is not well spread. Their army protected by BhIma is well spread. (DILEMMA 10). Hence, all of you will please stay at the designated locations and protect BhIshma by all means (DILEMMA 11).'

(DILEMMA uryoodhana's call to drONa ends. sanjaya continues his narration.)

To inspire and delight Duryodhana, BhIshma roared like a lion and blew his conch called 'Dadhma'. (DILEMMA 12).

Thereafter, conches, drums, horns and percussion instruments were blown simultaneously. The sounds mixed up and caused a bizarre scene. (DILEMMA 13).

Then Krishna and Arjuna mounted on a chariot drawn by white horses blew their divine conches. (DILEMMA 14).

The Pandava warriors blew their conches separately. This verse lists out the names of the conches and the warriors.

Pamca janya -- Krishna;

Devadattam -- Arjuna;

Paund`ram -- BhIma; (DILEMMA 15).

Ananta Vijayam -- Yudhisht`hira;

Sughoosha -- Nakula;

Mani Pushpaka -- SahadEva.

The king of KAs`i, Sikhand`i, Dhrusht`adyumna, VirAt`a, SATyaki, Drupada, Sons of Draupadi, Abhimanyu (Son of Subhadra and Arjuna , sister of Krishna), blew their conches separately. (DILEMMA 17 and D 18).

This sound broke the hearts of the Sons of DhrutarAsht`ra. The sound reverberated both on the Earth and the sky. (DILEMMA 19)

(The poet indulges in praise of Pandavas and belittles Kauravas at his whims. This gives an impression that he was commissioned by the descendents of Pandavas to praise their ancestry, rather than narrate what actually happened.)

Now is the time, to commence the war. Arjuna, having seen the Kauravas thus arraigned, said to Krishna (follows):- (DILEMMA 20)

'Krishna, pl. place the chariot in the midst of both the forces.' (DILEMMA 21). I shall like to inspect those present here desiring to fight and with whom I have to wage my battles.(DILEMMA 22); -- those who have arrived here to please the evil minded sons of DhrutarAshtra.' (DILEMMA 23)

(sanjaya narrates to DhrutarAsht`ra): As asked by Arjuna, Krishna placed the chariot amidst the two factions. (DILEMMA 24)

The chariot is facing BhIshma, drONa and all the kings present.

Krishna to Arjuna: 'See the Kauravas'. (DILEMMA 25)

Then Arjuna saw:

warriors equal to his father (eg. aged BhUris`ravas);

grand father (BhIshma);

teachers (drONa, Krupa)

uncles (S`akuni etc.)

brothers (Duryoodhana etc.);

Sons (sons of Duryoodhana and his brothers);

grandsons (grandsons of Duryodhana and his brothers);

friends (AsvatthAma etc.);

in-laws;

well wishers (Kruta Varma etc.). (DILEMMA 26).

Arjuna, having seen all the assembled relations, turned grave and said with a grimace of sorrow:-- (DILEMMA 27).

(This set of 27 verses depicts the preparatory scene for the battle. The words of Arjuna that follow are meaningful. The priests and Krishna consider his words are born out of temptation and timidness as can be seen from the Krishna's discourse that occupies this entire book..)

SANSKRIT:

AVY or 1/28

sIdamti mama gAtrAn`i
mukham ca paris`ushyati
veepathus` ca s`arIree mee
roomaharshas` ca jAyatee
gAmd`Ivam sramsatee hastAt
tvak ca iva paridahyatee
na ca s`aknoomi avasthAtum
bhramatIva ca mee mana:

AVY or 1/31

nimittAni ca pas`yAmi viparItAni kESava
na ca s`reeyoo anupas`yAmi hatvA svajanam Ahavee

na kAmkshee vijayam krushn`a
na ca rAjyam sukhAni ca

kim noo rAjyeena gOvinda
 kim bhoogair jIviteena vA
 yeeshAm arthee kAmkshitam noo rAjyam bhoogA: sukhAni ca
 ta imee avasthita yuddhee prAn`Am tyaktvA dhanAni ca
 AchAryA: pitara: putrAs tathaiva ca pitAmahA:
 mAtulA: s`vas`urA: pautrA: syAlA: sambandhinAs tathA
 eetAn na hamtum ichchhAmi ghnatoo api madhusUdana
 api trailookya rAjyasya heetoo: kim nu mahIkruutee
 AVY or 1/36
 nihatya dhArta rAsht`rAn na: kA prIti: syAj janArdana
 pApam Evas`rayeed asmAn hatvaitAn AtatAlna:
 tasmAn nArhA vayam hamtum dhArta rAsht`rAn sabAndhavAn
 svajanam hi katham hatvA sukhina: syAma mAdhava
 yadi api eete na pas`yamti loobha upahata cheetasa:
 kula kshayakrutam doosham mitra droohee ca pAtakam
 katham na gneeyam asmAbhi: pApAd asmAn nivartitum
 kulakshayakrutam doosham prapas`yadbhir janArdana
 kula kshayee pran`as`yamti kula dharmA: sanAtanA:
 dharmee nasht`ee kulam krutsnam adharmoo abhibhavati uta
 AVY or 1/41
 Adharma abhibhavAt krushn`a pradushyamti kula striya:
 strIshu dusht`Asu vArshn`eeya jAyatee varn`asamkara:
 samkaroo narakAyaiva kula ghnAnAm kulasya ca
 patamti pitaroo hi eeshAm luptapimd`oodakakriyA:
 dooshair eetai: kula ghnAnAm varn`asamkarakArakai:
 utsAdyamtee jAtidharmA: kula dharmAs`ca s`As`vatA:
 utsannakula dharmAn`Am manushyAn`Am janArdana
 narakee niyatam vAsoo bhavatIti anus`us`ruma
 ahoo bata mahat pApam kartum vyavasitA vayam
 yad rAjyasukhaloobheena hamtum svajanam udyatA:
 AVY or 1/46
 yadi mAm apratIkAram as`astram s`astrapAn`aya:
 dhArtarAsht`rA ran`ee hanyus tan mee ksheemataram bhavet
 Evam uktva arjuna: samkhyee rathoopastha upAvis`at
 visrujya sas`aram ca apam s`ooka samvigna mAnasa:
 sanjaya uvAcha

ENGLISH:

Arjuna: 'When I see all the relatives who have assembled here eager to fight, my voice is soaking and mouth is drying up (Dilemma 28). My body is shivering. My hair is stiffening. Bow is shaking in my hands. Skin is burning (Dilemma 29). I am unable to stand erect and stable. My mind is rotating. I see ill omens (Dilemma 30). I see no good in killing own people. I do not desire success or kingdom or comforts (Dilemma 31).

What for are the kingdom, luxuries in life? For whose sake we crave kingdom, luxuries and comforts, they are all here to wage the war and lose their wealth and lives. (The poet gives a list of such persons: teachers, fathers, sons, grandfathers, uncles, in-laws, grandsons, brothers-in-law, all relatives). Even if they kill us, I do not wish to take away their lives (Dilemma 32, D 33, D 34). Even for the sake of controlling all the three worlds, I shall not kill them. By killing my own men, what pleasure can I get? (Dilemma 35).

By killing these sinners, we also get sin. Hence we are not fit to kill the sons of DhruvArashtra, with their relatives. By killing our own people, how can we remain happy? (Dilemma 36). They are unable to see the sins arising from causing destruction of one's own clan and the treachery to one's

own friends. They are enamored by the covetousness for kingdom. (Dilemma 37). We know and recognise the sin arising from the destruction of the clan. Should we not avert it? (Dilemma 38). When a clan perishes, the righteousness dies. Immorality rises. (Dilemma 39). Pious women get debauched, when immorality engulfs a clan.

There will be pollution of castes, when women lose their character.

Pollution of the castes will condemn both the clan-destroyers and the clan itself to hell. Forefathers will also be condemned, if there is nobody to perform ablutions for them. (Dilemma 41). Because of the sins committed by the clan-destroyers, the ancient national character and ethics, the castes' character and ethics are endangered. (Dilemma 42).

I hear that the destroyers of caste duties will have to reside in hell for infinite time. (Dilemma 43).

(Now, Arjuna laments: Alas! Alas!) What a sin we are determined to commit! Just by our covetousness for kingdom and luxuries, we are ready to kill our own people. (Dilemma 44).

As I do not retaliate, even if the sons of Dhrtarashtra kill me in the battle, it will do better for me. (Dilemma 45).'

Having said thus, the sad Arjuna abandoned his bows and arrows, and sat in the chariot. (Dilemma 46).*

Chapter 2: sAnkhya yOga

CHAPTER 2

sAnkhya yOgA (State of Unity with cosmos, nature and universe)

SY 01: tam tathA krupayAvisht`am

as`rupUrn`a Akuleekshan`am

vishIdam tam idam vAkyam

uvAcha madhusUdana:

A was full of compassion. His eyes were inundated with tears. He was sad.

s`rIbhagavAn uvAcha

SY 02 : kutas tvA kas`malam idam vishamee samupasthitam

anAryajusht`am asvargyam akIrtikaram arjuna

SY 03: klaibyam mA sma gama: pArtha naitat tvaI upapadyatee

kshudram hrudayadaurbalyam tyaktvootisht`ha paramtapa

arjuna uvAcha

SY 04: katham bhIshmam aham samkhyee drONam ca madhusUdana

ishubhi: pratiyootsyAmi pUjArhAv arisUdana

SY 05: gurUn ahatvA hi mahAnubhAvAm; s`reeyoo bhooktum bhaiksham apIha lookee

hatvArthakAmAms tu gurUn ihaiva; bhunjIya bhoogAn rudhirapradigdhAn

SY 06: na ca itad vidma: kataran noo garIyoo; yad vA jayeema yadi vA noo jayeeyu:

yAn Eva hatvA na jijIvishAmas; tee avasthitA: pramukhee dhArtarAsht`rA:

SY 07: kArpan`yadooshoopahatasvabhAva:; pruchchhAmi tvAm dharmasammUd`hacheetA:

yach chhreeya: syAn nis`chitam brUhi tan mee; s`ishyas tee aham s`Adhi mAm tvAm prapannam

SY 08: na hi prapas`yAmi mamApanudyAd; yach chhookam uchchhooshan`am indriyAn`Am

avApya bhUmAv asapatnam ruddham; rAjyam surAn`Am api ca adhipatyam

SY 09: sanjaya uvAcha

Evam ukTvA hrushIkees`am

gud`Akees`a: paramtapa

na yootsya iti gOvindam

ukTvA tUshn`Im babhUva ha

SY 10:

tam uvAcha hrushIkees`a: prahasann iva bhArata

seenayoor ubhayoor madhyee vishIdamtam idam vacha:

Krishna: ' Where did you get this temptation which is unbecoming of Aryans, hinders entry to heaven, generates ill-fame, that too at this critical moment when fighting is crucial. (SOUL 2).

This timidness does not befit you. Shed this base faint-heartedness and rise up to fight. (SOUL 3).

Arjuna: 'How can I release my arrows against the venerable BhIshma and drONa? (SOUL 4). It will be better to live in this world by begging, rather than killing one's own preceptors. If I kill my teachers, I can enjoy blood-stained, wealth-desire filled luxuries, in this world. (SOUL 5).

I am unable to identify the better of winning and losing. This is because, by killing whom (Sons of DhrtarAshtra) I do not want to live, they are very much before us, ready for a war. (SOUL 6). This wretchedness has hurt my character. I am unable to distinguish between what is right and wrong. In this condition, I beseech you to tell me for my guidance, what is absolutely certain and beneficial to me. I am your disciple. Direct me, govern me. (SOUL 7).

In spite of getting an enemy free and prosperous kingdom, the captainancy of even the Gods of Heaven, I am unable to identify the cure for my misery which is depressing my senses. (SOUL 8).

(Sanjaya's narration to DhrtarAshtra continues): Arjuna having bared out his heart thus before Krishna declined to fight and remained 'mum'. (SOUL 9).

Now, Krishna spoke, as if he was ridiculing the sad Arjuna who stood paralysed between the two forces. (SOUL 10).

(Comment: This portion of Chapter ought to have been kept in Chapter 1 because it indicates the gyrating condition of Arjuna. Krishna starts his preaching from SOUL 11.

s`rIbhagavAn uvAcha

SY 11: as`oochyAn anvas`oochas tvam pragnA vAdAms` ca bhAshasee
gatAsUn agatAsUms` ca na anus`oochamti pamd`itA:

SY 12: na tv Evaham jAtu nAsam na tvam neemee janAdhipA:

na ca iva na bhavishyAma: sarvee vayam ata: param

SY 13: deehinoo asmin yathA deehee kaumAram yauvanam jarA

tathA deehAmtaraprAptir dhIras tatra na muhyati

SY 14: mAtrAspars`As tu kaumteeya s`Itooshn`asukhadu:khadA:

AgamApAInoo anityAs tAms titikshasva bhArata

SY 15:

yam hi na vyathayamti eete purusham purusharshabha

samadu:khasukham dhIram soo amrutatvAya kalpatee

SY 16: nAsatoo vidyatee bhAvoo nAbhAvoo vidyatee sata:

ubhayoor api drusht`oo amtas tv anayoos tatvadars`ibhi:

SY 17: avinAs`i tu tad viddhi yeena sarvam idam tatam

vinAs`am avyayasyAsya na kas` chit kartum arhati

SY 18: amtavamta imee deehA nityasyooktA: s`arIrin`a:

anAs`inoo aprameeyasya

tasmAd yudhyasva bhArata

SY 19: ya eenam veetti hamtAram yas` ca inam manyatee hatam

ubhau tau na vijAnItoo nAyam hamti na hanyatee

SY 20:

na jAyatee mriyatee vA kadA chin;

nAyam bhUtVA bhavitA vA na bhUya:

ajoo nitya: s`As`vatoo ayam purAn`oo;

na hanyatee hanyamAnee s`arIree

SY 21: veedA vinAs`inam nityam ya eenam ajam avyayam

katham sa purusha: pArtha kam ghAtayati hamti kam

SY 22:

vAsAmsi jIrn`Ani yathA vihAya; navAni gruhn`Ati naroo aparAn`i

tathA s`arIrn`Ani vihAya jIrn`Ani; anyAni samyAti navAni deehI

SY 23: nainam chhindamti s`astrAn`I

nainam dahati pAvaka:

na ca inam kleedayamti Apoo

na s`ooshayati mAruta:

SY 24: achchheedyoo ayam

adAhyoo ayam

akleedyoo

as`ooshya Eva ca

nitya: sarvagata:

sthAn`ur achaloo ayam sanAtana:

SY 25: avyaktoo ayam achimtyoo ayam avikAryoo ayam uchyatee

tasmAd Evam viditvainam nAnus`oochitum arhasi

SY 26: atha ca inam nityajAtam nityam vA manyasee mrutam

tathApi tvam mahA bAhoo nainam s`oochitum arhasi

SY 27: jAtasya hi dhruvoo mrutyur dhruvam janma mrutasya ca

tasmAd aparihAryee arthee na tvam s`oochitum arhasi

SY 28: avyaktAdIni bhUtAni vyaktamadhyAni bhArata

avyaktanidhanAni Eva tatra kA paridEvanA

SY 29: As`charyavat pas`yati kas` chid eenam; As`charyavad vadati tathaiva ca anya:

As`charyavach ca inam anya: s`run`ooti; s`rutvApi eenam veeda na ca iva kas` chit

SY 30:

deehI nityam avadhyoo ayam deehee sarvasya bhArata

tasmAt sarvAn`i bhUtAni na tvam s`oochitum arhasi

SY 31: svadharmam api ca aveekshya na vikampitum arhasi

dharmyAd dhi yuddhAch chhreeyoo anyat kshatriyasya na vidyatee

SY 32:

yadruchchhayA choopapannam svargadvAram apAvrutam

sukhina: kshatriyA: pArtha labhamtee yuddham Idrus`am

SY 33: atha cheet tvam imam dharmyam samgrAmam na karishyasi

tata: svadharmam kIrtim ca hitvA pApam avApsyasi

SY 34: akIrtim ca api bhUtAni kathaIshyamti tee avyayAm

sambhAvitasya ca akIrtir maran`Ad atirichyatee

SY 35: bhayAd ran`Ad uparatam mamsyamtee tvAm mahArathA:

yeeshAm ca tvam bahumatoo bhUtvA yAsyasi lAghavam

SY 36: avAchyavAdAms` ca bahUn vadishyamti tavAhitA:

nindamta tava sAmarthyam tatoo du:khataram nu kim

SY 37:

hatoo vA prApsyasi svargam jivvA vA bhookshyasee mahIm

tasmAd uttisht`ha kaumteeya yuddhAya krutanis`chaya:

SY 38: sukhadu:khee samee krutvA lAbhAlAbhau jayAjayau

tatoo yuddhAya yujyasva naivam pApam avApsyasi

SY 39: eeshA tee abhihitA sAmkhyee buddhir yoogee tv imAm s`run`u

buddhyA yuktoo yayA pArtha karmabandham prahAsyasi

Arjuna moves his lips only in the first Verse of Chapter 3 PATH OF ACTION.)

Krishna: 'You are regretting about those who do not deserve sympathies. You are speaking like an expert. But scholars do not regret about living or dead persons. (SOUL 11).

It is not correct to say that I was not alive at any time. Not correct to say that you and these kings were not alive. Not correct to say that all of us will not exist in future. We existed in the past, exist now and shall exist in future. (This is because the Human Soul and the Supreme Spirit are eternal). (SOUL 12).

Every soul which has body will have the accompanying infancy, adolescence, youth, old age and destruction of body at the end. The soul will move to its next body. A wise person will not therefore be tempted by the various stages of this body. (SOUL 13).

This body and the senses, just by touch give us the pleasures and pains of heat and cold. These are purely temporary-- they come, they go and are ephemeral. Bear them with endurance. (SOUL 14).

The one who does not experience the pleasure or pain is a master. Such maestro entitles himself to deliverance and immortality. (SOUL 15).

This evil (body) has no permanence. The divine (soul) has no destruction and non-existence. Philosophic visionaries can see the clear distinction between the two. (SOUL 16).

What is manifest in the entire body (soul), it is indestructible. Nobody can annihilate the infinite soul. (SOUL 17). The eternal, indestructible, infinite soul has an ephemeral body. Hence, O Arjuna!, please fight. (SOUL 18).

Those who think that this soul destroys something else and those who think that this soul is destroyed by somebody, both become ignorant. The soul neither kills nor is killed. (SOUL 19).

The soul has no birth, death or repetitive birth or repetitive deaths. It is eternal, ancient. This is inspite of the body getting destroyed. (SOUL 20)

A person who recognises the eternality, indestructibility, and infinity of the soul cannot kill any body. (SOUL 21).

Just a man changes torn clothes and wears new garments, the soul also abandon ruined bodies and take up new bodies. (SOUL 22).

Weapons cannot split the soul. Fire cannot ignite or burn the soul. Water cannot wet or drench the soul. The wind cannot dehydrate or dry it. (SOUL 23).

The immunity of the soul from being split, burnt, drenched, and dried is true, omnipresent, ancient, immovable, and static. (SOUL 24).

This live soul is inexpressible, incontemplatable, unpolllutable. Know this and leave misery. (SOUL 25).

Even if you consider that this soul is born regularly and dies regularly, there is no need for you to regret about it. (SOUL 26).

Whatever is born, must die. Whatever dies, must be reborn. You need not regret about some thing which is inevitable (unstoppable). (SOUL 27).

The 'states' of the living things, before their births, are unknown. During their lives, we know their State. Again, after their death, we do not know what will happen. Hence, where is the place for misery. (SOUL 28).

A person looks at the soul with awe. Some other person, talks about this soul with great wonder. A third person may listen about it with extra care. Nobody can understand its true spirit clearly. (SOUL 29)

This soul which pervades all living things, is indestructible. Hence it does not befit you to regret about these creatures. (SOUL 30).

Knowing your natural prescribed duty, It does not befit you to regret. For a person of Martial caste, there can be no better duty than fighting a just war. (SOUL 31).

This incidental war is like entrance to the Heaven. Only fortunate warriors can get this opportunity of fighting this war. (SOUL 32).

(NOW KRISHNA THREATENS)

If you do not fight this war which is your just duty, you will fail in your duty, lose all your fame and attract sin. (SOUL 33).

For a respectable person, ill-fame is worse than death -- thus all the people say. (SOUL 34).

All the great warriors will consider that you have withdrawn from the war out of fear. Those who respected you as praiseworthy will now treat you lightly. (SOUL 35).

The enemies suspect and insult your capacity and fitness. They abuse you. What else can be more miserable? (SOUL 36).

If you are killed in the war, you will attain the Heaven. If you win, you can enjoy this Earth. Hence Arjuna, arise! Be determined for the war. (SOUL 37).

Treat equally the comfort and misery, profit and loss, success and defeat. If you fight the war with this equanimity, you will never attract sin. (SOUL 38).

Till now, I explained you the nature of the Soul (SAMkhyam). Performing one's own actions and duties with the awareness of the 'soul' is Yooga. Now, I shall explain you the implementation part. If you practice this intellectual plan, you will be free from the bonds of the consequences of actions of the previous births. (SOUL 39). (There is some vagueness in this verse which will be covered later).

SY 40: neehAbhikramanAs`oo asti pratyavAyoo na vidyatee
 svalpam api asya dharmasya trAyatee mahatoo bhayAt
 SY 41: vyavasAya atmikA buddhir eekeeha kurunandana
 bahus`AkhA hi anamtAs` ca buddhayoo avyavasAInAm
 SY 42: yAm imAm pushpitAm vAcham pravadamti avipas`chita:
 veedavAdaratA: pArtha nAnyad astIti vAdina:
 SY 43: kAmAtmAna: svargaparA janma karma phala pradAm
 kriyAvis`eeshabahulAm bhoogais`varyagatim prati
 SY 44:
 bhoogais`varyaprasaktAnAm tayApahrutacheetasAm
 vyavasAyAtmikA buddhi: samAdhau na vidhIyatee
 SY 45: traigun`yavishayA veedA nistraigun`yoo bhavArjuna
 nirdvamdvoo nityasattvasthoo niryoogaksheema AtmavAn
 SY 46: yAvAn artha udapAnee sarvata: samplutoodakee
 tAvAn sarveeshu veedeeshu brAhman`asya vijAnata:
 SY 47: karman`i EvadhikAras tee mA phaleeshu kadA ca na
 mA karmaphalaheetur bhUr mA tee samgoo astv akarman`i
 SY 48: yoogastha: kuru karmAn`i
 sangam tyaktvA dhanamjaya
 siddhyasiddhyoo: samoo bhUtvA
 samatvam yooga uchyatee
 SY 49:
 dUreen`a hi avaram karma
 buddhiyoogAd dhanamjaya
 buddhau s`aran`am anvichchha
 krupan`A: phalaheetava:
 SY 50: buddhiyuktoo jahAtIha ubhee sukrutadushkrutee
 tasmAd yoogAya yujyasva yooga: karmasu kaus`alam
 SY 51: karmajam buddhiyuktA hi phalam tyaktvA manIshin`a:
 janmabandhavinirmuktA: padam gachchhamti anAmayam
 SY 52: yadA tee moohakalilam buddhir vyatitarishyati
 tadA gamtAsi nirveedam s`rootavyasya s`rutasya ca
 SY 53: s`rutivipratipannA tee yadA sthAsyati nis`chalA
 samAdhAv achalA buddhis tadA yoogam avApsyasi

Krishna terms the path preached by him from the verses 40 to 53 Buddhi Yooga (Path of Intellect). This path does not fail in the beginning itself. Even if the practitioner discontinues in the middle, there are no side effects. Whatever duty is done, will protect the practitioner from the bondage of fear of the mundane family. (INTELLECT 40).

Those who have a "decided intellect" keep themselves focused. The effort of those who are undecided have a divergent intellect which has myriad branches and magnitudes. (INTELLECT 41).

Those who are more interested in the arguments on the meanings of Vedas, who plead that there is no special philosophy of divinity except the fruits of heaven, those who have minds polluted with desires describe this birth as full of actions which provide luxuries and wealth. They argue that there is nothing else except the pleasures of the heaven, which can be achieved by rituals and sacrifices. (INTELLECT 42).

Those who will be interested in heaven and its luxuries perform desire-driven-actions. Their every movement is directed towards luxury and wealth. (INTELLECT 43).

Their dynamics of life is stolen and preoccupied by the talk of luxury and wealth. Their desire-driven-action and intellect do not synchronise with 'samAdhi' (INTELLECT 44).

Vedas relate themselves to the three qualities, (Satva=Strong-enduring, Rajas=excitable, desire-driven, Tamas=ignorant-inactive). Arjuna, be free from the three qualities; be free from duality (I and they), be full of ever effervescent energy; be free of earthly welfare; be soulful. (INTELLECT 45).

The same benefits which we get from small water wells, we can obtain from large sources of water like tanks. Similarly the fruits obtained by satisfying various Gods and performing rituals stipulated in the Vedas, -- can be obtained by a knowledgeable Brahman`a. (INTELLECT 46).

You have the authority to act. But not to its fruits and results. Do not be a "Reason" for the fruits and results of actions. Do not develop interest in abandoning actions. (INTELLECT 47). (Krishna defines YOGA in the following verse).

Do all your actions in a state of yOga -- relinquishing attachment as doer of the Actions and receiver of results, being equanimous both to successes and failures of your actions. This state of unperturbedness is called yOga ((INTELLECT 48)).

Using the Path of Intellect, cease from desire-driven-action. DDA is base. Take refuse in Result Relinquished Action (RRA). Those who act for results are also base. (INTELLECT 49).

An intellectual leaves out both good deeds and bad deeds. Hence try the Yoga of Intellect. (INTELLECT 50).

Wise persons sacrifice the results of actions. They free themselves from the bondage of birth and death. They reach a state of health. (Some translators called this DELIVERANCE. Some used the word ABODE OF VISHN`U. (INTELLECT 51)

If you can overcome the impenetrable temptation filled intellect, then you will reach a state of INDIFFERENCE about what has been heard and will be heard about the results of your actions. (INTELLECT 52).

Your intellect has been shaken by various tenets of scriptures. When it calms down, answers itself and settles down, then you will attain yOga (INTELLECT 53).

(Now Arjuna wants to know the characteristics of a PERSON OF STEADY WISDOM.

arjuna uvAcha

sthitapragasya kA bhAshA samAdhithasya kESava

sthitadhI: kim prabhAsheeta kim AsIta vrajeeta kim

s`rIbhagavAn uvAcha

prajahAti yadA kAmAn sarvAn pArtha manoogatAn

Atmani EvatmanA tusht`a: sthitapragnas tadoochoyatee

SY 56: du:kheeshv anudvignamanA: sukheeshu vigataspruha:

vItarAgabhayakroodha: sthitadhIr munir uchyatee

SY 57: ya: sarvatranabhisneehas tat tat prApya s`ubhAs`ubham

nAbhinandati na dveesht`i tasya pragnA pratisht`hitA

SY 58: yadA samharatee ca ayam kUrmoo amgAnIva sarvas`a:

indriyAn`IndriyArtheebhyas tasya pragnA pratisht`hitA

SY 59:

vishayA vinivartamtee nirAhArasya deehina:

rasavarjam rasoo api asya param drusht`vA nivartatee

SY 60: yatatoo hi api kaunteeya purushasya vipas`chita:

indriyAn`i pramAthIni haramti prasabham mana:

SY 61: tAni sarvAn`i samyamy yukta AsIta matpara:

vas`ee hi yasyeendriyAn`i tasya pragnA pratisht`hitA

SY 62: dhyAyatoo vishayAn pumsa: samgas teeshu upajAyatee

samgAt sanjayatee kAma: kAmAt kroodhoo abhijAyatee

SY 63: kroodhAd bhavati sammooaha: sammooohAt smrutivibhrama:

smrutibhrams`Ad buddhinAs`oo buddhinAs`At pran`as`yati

SY 64:

rAga dveesha viyuktais tu vishayAn indriyais` ca ran

Atmavas`yair vidheeyAtmA prasAdam adhi gachchhati

SY 65: prasAdee sarvadu:khAnAm hAnir asyoopajAyatee

prasanna ceetasoo hi As`u buddhi: paryavatisht`hatee
 SY 66: nAsti buddhir ayuktasya na ca ayuktasya bhAvanA
 na ca abhAvayata: s`Amtir as`Amtasya kuta: sukham
 SY 67: indriyAn`Am hi ca ratAm yan manoo anuvidhIyatee
 tad asya harati pragnAm vAyur nAvam ivAmbhasi
 SY 68: tasmAd yasya mahA bAhoo nigruhItAni sarvas`a:
 indriyAn`IndriyArtheebhyas tasya pragnA pratisht`hitA
 SY 69:
 yA nis`A sarvabhUtAnAm tasyAm jAgarti samyamI
 yasyAm jAgrati bhUtAni sA nis`A pas`yatoo munee:
 SY 70: ApUryamAn`am achalapratisht`ham; samudram Apa: pravis`amti yadvat
 tadvat kAmA yam pravis`amti sarvee; sa s`Amtim Apnooti na kAmakAmI
 SY 71: vihAya kAmAn ya: sarvAn pumAms` ca rati ni:spruha:
 nirmamoo nirahamkAra: sa s`Amtim adhigachchhati
 SY 72:
 eeshA brAhmI sthiti: pArtha nainAm prApya vimuhyati
 sthitvAsyAm amtakAlee api brahmanirvAn`am ruchchhati

arjuna uvAcha

Krishna describes the characteristics of a person of "steady wisdom".

He is called the man of steady wisdom, who: sheds his desires in his mind; within his soul, satisfies himself through his own soul (self satisfaction?), such living soul is called person with "steady wisdom (POSW)". (SW 55).

A POSW does not lose heart when there is sorrow. POSW is little aware and moved when there are things to rejoice. POSW sheds attachment, fear and anger. (SW 56).

POSW is friendly everywhere. When good things happen POSW does not rejoice. When inauspicious things take place, POSW does not hate. POSW is well established in in a balanced intellect. (SW 57).

A tortoise withdraws its limbs into its shell. POSW withdraws his senses into his balanced intellect. (SW 58).

When a POSW withdraws his senses from the worldly pleasures, he denies them to his body which starves. His desire for the pleasures does not end (subconsciously). It will end when he attains the supreme spirit. (SW 59).

Though a POSW may be wise and effortful in keeping his senses under control, they forcibly try to drag him back into the worldly pleasures. (SW 60).

Controlling all the senses and organs, engaging and settling the mind on me (Krishna), a person gets his intellect balanced (Steady Wisdom). (SW 61).

When a person thinks of worldly pleasures, attachment is born. From the attachment is born the desire and lust. From the desire and lust are born the anger. (SW 62).

From anger, is born temptation and obsession. From the obsession is born, the loss of memory and consciousness. (Translator's comment: Not loss of consciousness of body, it is the consciousness of soul.). When consciousness of soul is lost, a person loses his discriminating wisdom and intellect.

A person without intellect becomes imbecile and condemned. (SW 63).

A POSW attains peace of mind when he with his well regulated senses passes through his worldly affairs without attachment and hatred. (SW 64).

When a mind is in peace, all the misery and dangers it faces, ameliorate. Such person's intellect gets stability quickly. (SW 65).

A person whose mind is not steady, the intellect fails. When the intellect is not in order, the thoughts will not be settled. When there are no settled thoughts, there is no peace. When there is no peace there is no comfort or happiness. (SW 66).

When the senses go berserk, the mind follows that seen se which is rampant. Then that seen se steals the intellect, like a boat in tumultuous water, taken away by fierce winds. (SW 67). (Comment:

This is a beautiful simile).

Hence, whose senses are fully controlled and withdrawn from the seen sual pleasures, his intellect and wisdom will be well settled. (SW 68).

When all others are asleep, the POSW will be wide awake. When others are awake, the POSW considers it a night. (Comment: Here the meaning is figurative and literal. Sleep of others means their somnolence in seen sual pleasures. When others sleep in a mire of lust, the POSW will be alert and cautious. When others work in mudane affairs, a POSW is not alignment because of his detachedness. Hence it is like a night for him.) (SW 69).

An ocean does not normally cross its bounds. A POSW does not overflow even when desires surround him. A lustful person does not get such peace. (SW 70).

The POSW attains peace -- having abandoned all the desires, become unconscious of physical existence of body, abandoned ego, and has no seen se of 'me and mine'. (SW 71).

This is the state of supreme spirituality. The attainer will not be lost in temptation. If a person attains this at least in the finishing stages of his body, he gets himself amalgamated with the supreme soul. (SW 72).

Continuous thoughts about satiating desires ----> Attachments ----> Lust ----> Anger -----> Captivation -----> loss of memory ----> Loss of discriminating capabilities ----> RUIN. (SY 62 and 63)*

Chapter 3: karma yOga

BHAGAVADGITA - CHAPTER 3 - KARMA YOGA (Yoked state of Action)

KARM 03 / 01

jyAyasI chEt karmaNas tE matA buddhir janArdana
tat kim karmaNi ghOrE mAm niyOjayasi kESava

KARM 03 / 2

vyAmiSrENaiva vAkyEna buddhim mOhayasIva mE
tad Ekam vada niSchitya yEna SrEyO aham ApnuyAm
SrlbhagavAn uvAcha

lOkE asmin dvididhA nishThA purA prOkTA mayAnagha
gnAnayOgEna sAmkhya anAm karmayOgEna yOginAm
KARM 03 / 04

na karmaNAm anArambhAn naishkarmyam purushO aSnutE
na ca sanyasanAd Eva siddhim samadhigachchhati
KARM 03 / 05

na hi kaS chit kshaNam api jAtu tishThati akarmakrut
kAryatE hi avaSa: karma sarva: prakrutijair guNai:
KARM 03 / 06

karmEndriyANi samyamyaya AstE manasA smaran
indriyArthAn vimUd'hAtmA mithyAchAra: sa uchyatE
KARM 03 / 07

yas tv indriyANi manasA niyamyArabhatE arjuna
karmEndriyai: karmayOgam asakta: sa viSishyatE
KARM 03 / 08

niyatam kuru karma tvam karma jyAyO hi akarmaNa:
SarIrayAtrApi ca tE na prasidhyEd akarmaNa:
KARM 03 / 09

yagnArthAt karmaNO anyatra lOkO ayam karmabandhana:
tadartham karma kaumtEya muktasamga: samAchara
KARMA 10

sahayagnA: prajA: srushTvA purOvAcha prajApati:
anEna prasavishyadhvam Esha vO astv ishTakAmadhuk

Arjuna said: In your view, if Intellect is greater than Action, then why are you motivating me to undertake this dire, violent Act of war? (KARM 03 / 1)

By mixing seen tences of various meanings and interpretations, you are trying to influence my intellect. Tell me clearly and decisively, what is gOd for me. (KARM 03 / 2)

Krishna said: In this world, I have in the past taught two methods of regulated effort. For the followers of Nature and the Supreme Lord (SAMkhya system of Kapila), I suggested the Path of Knowledge. For the Union sEkers (YOgIs) I advised the Path of Action. (KARM 03 / 3)

By abstaining from the scripture ordained duties and rituals, humans cannot attain the dynamic knowledge. A person whose consciousness is not clean cannot simply by Relinquishment of Action attain deliverance. (KARM 03 / 4)

Nobody can remain even for a moment, without performing any Action. By the very nature of body, everybody performs some involuntary action or other. (KARM 03 / 5)

A person who restrains his organs of Action, but contemplates on things of seen sual pleasure, is knave, naive and hypocrite. (KARM 03 / 6)

One who regulates senses consciously, uses his organs of action for performing the prescribed Actions without expecting benefits is the genius. (KARM 03 / 7)

Perform stipulated duties. Action is better than abstinence. If a person totally abdicates himself from all Action, the very survival of his body becomes difficult. (KARM 03 / 8)

Actions performed for purposes other than Worshipping sacrifice, creates bonds of Action. A person must get himself detached while performing. Purpose must be worshipping sacrifice only. (KARM 03 / 9).

The creating God of the People (PrajA pati) created people and the sacrifices. By performing these sacrifices, prosper and multiply. These sacrifices fulfil your desires. (KARM 03 / 10).

KARM 03 / 11

dEvAn bhAvayatAnEna tE dEvA bhAvayamtu va:
parasparam bhAvayamta: SrEya: param avApsyatha

KARM 03 / 12

ishTAn bhOgAn hi vO dEvA dAsyamtE yagnabhAvitA:
tair dattAn apradAyaibhyO yO bhumktE stEna Eva sa:

KARM 03 / 13

yagnaSishTASina: samtO muchyamtE sarvakilbishai:
bhumjatE tE tv agham pApA yE pachamti AtmakAraNAt

KARM 03 / 14

annAd bhavamti bhUtAni parjanyAd annasambhava:
yagnAd bhavati parjanyO yagna: karmasamudbhava:

KARM 03 / 15

karma brahmOdbhavam viddhi brahmAksharasamudbhavam
tasmAt sarvagatam brahma nityam yagnE pratishThitam

KARM 03 / 16

Evam pravartitam ca kram nAnuvartayatIha ya:
aghAyur indriyArAmO mOgham pArtha sa jIvati

KARM 03 / 17

yas tv Atmaratir Eva syAd AtmatruptaS ca mAnava:
Atmani Eva ca samtushTas tasya kAryam na vidyatE

KARM 03 / 18

naiva tasya krutEnArthO nAkrutEnEha kaS ca na
na ca asya sarvabhUtEshu kaS chid arthavyapASraya:

KARM 03 / 19

tasmAd asakta: satatam kAryam karma samAchara
asaktO hi Acharan karma param ApnOti pUrusha:
KARM 03 / 20

karmaNaiva hi samsiddhim AsthitA janaka adaya:
lOKa samgraham EvApi sampaSyam kartum arhasi
KARM 03 / 21

yad yad Acharati SrEshThas tat tad dEvEtarO jana:
sa yat pramANam kurute lOKas tad anuvartatE
KARM 03 / 22

na mE pArthAsti kartavyam trishu lOkEshu kim ca na
na ana avAptam avAptavyam varta Eva ca karmaNi
KARM 03 / 23

yadi hi aham na vartEyam jAtu karmaNi atandrita:
mama vartma anuvartamE manushyA: pArtha sarvaSa:
KARM 03 / 24

utsIdEyur imE lOkA na kuryAm karma chEd aham
samkarasya ca kartA syAm upahanyAm imA: prajA:
KARM 03 / 25

saktA: karmaNi avidvAmsO yathA kurvamti bhArata
kuryAd vidvAms tatha AsaktaS chikIrshur lOKa samgraham
KARM 03 / 26

na buddhi bhEdam janayEd agnAnAm karma samginAm
jOshayEt sarva karmANi vidvAn yukta: samAcharan
KARM 03 / 27

prakrute: kriya mANAni guNai: karmANi sarvaSa:
ahamkAra vimUd`ha atmA kartAham iti manyatE
KARM 03 / 28

tatvavit tu mahA bAhO guNa karma vibhAgayO:
guNA guNEshu vartamta iti matvA na sajjatE
KARM 03 / 29

prakrute: guNasammUd`hA: sajjamte guNa karmasu
tAn akrutsna vidO mandAn krutnavin na vichAlayEt
KARM 03 / 30

maI sarvANi karmANi sanyasya adhi Atma chEtasA
nir ASIr nir mamO bhUtvA yudhyasva vigata jvara:
KARM 03 / 31

yE mE matam idam nityam anutishThamti mAnavA:
SraddhA vamtO anasUyamtO muchyamte tE api karmabhi:
KARM 03 / 32

yE tv Etad abhyasUyamtO nAnutishThamti mE matam
sarvagnAnavimUd`hAms tAn viddhi nashTAn achEtasa:
KARM 03 / 33

sadruSam chEshTatE svasyA: prakrute: gnAnavAn api
prakrutim yAmte bhUtAni nigraha: kim karishyati
KARM 03 / 34

indriyasyE indriyasya arthE rAga dvEshau vyavasthitau
tayOr na vaSam AgachchhEt tau hi asya paripamthinau
KARM 03 / 35

SrEyan svadharmO vighna: paradharmAt svanushThitAt
svadharme nidhanam SrEya: paradharmO bhayAvaha:

Brahma continues: 'With these sacrifices, pl. satisfy the Gods of the Heaven. They will satisfy you in return. By mutual love, both will benefit' (KARM 03 / 11).

The satisfied Gods of Heaven will grant the desired bOns. The things given by them are to be resubmitted to them as sacrifice. Without doing as such, if a person enjoys himself, he becomes a thief. (KARM 03 / 12).

Those who eat residues of sacrifices have all their sins cleansed. Those who cOk only for themselves, they eat their own sins. (KARM 03 / 13).

From fOd, creatures are born. Clouds yield fOd. Sacrifices lead to clouds. The sacrifices are born out of Action. (KARM 03 / 14). Action is born out of the supreme spirit. The soul is born from the letters of alphabets (or the endless supreme God). Hence the all pervading supreme spirit is established in the sacrifice. (KARM 03 / 15).

This is the whEl of Action. If any person does not adhere to this whEl of Action, he becomes a sinner and slave of senses. His life becomes futile. (KARM 03 / 16).

(Krishna seems to have ended what has been said by the Creator to the Priests. Now he says Arjuna!).

If any person is united with his own soul, enjoys within his soul, is full contented within himself, he shall have nothing more to do. (KARM 03 / 17).

He gets no credit for his gOd dEds and no sin or erosion of credits if he ceases performing "Action". In this Universe he shall have no relationship of symbiance with any creature in this universe. (KARM 03 / 18.)

Hence always perform your Actions, unattached. Because, if a person works without attachments, he will get deliverance. (KARM 03 / 19).

Janaka (king of Mithila) et al have got their deliverance only through Action. For the benefit of the world also, a person must perform Actions. (KARM 03 / 20).

Whatever the best men in the society and the leaders do others will emulate. Whatever the elite take as standard, the world will copy. (KARM 03 / 21).

In these thrE worlds (heaven, earth and the nether world) I (Krishna) have no duty to perform. I have nothing to attain. There is also nothing which I have not attained. Yet I perform Actions. (KARM 03 / 22).

If I do not kEp myself alert and perform Actions, humanity will imitate me. (People will stop performing their duties). (KARM 03 / 23).

If I do not perform my actions and duties, people get spoiled. Then, there will be pollution of castes. I shall be the responsible doer for it. I shall be the reason for their debasement. (KARM 03 / 24).

Just as ordinary individuals engage themselves in desire-and- result-driven-actions, the wise scholars do their actions and duties in a detached manner, for the benefit of the world. (KARM 03 / 25).

The scholars should do not discourage the ignorant from performing their desire-and-result-driven actions and render them non-performing. The wise scholars should by properly performing his actions and duties make the ignorant also to perform. (KARM 03 / 26).

All these actions and duties which are performed by the very phenomenon of Nature, egoistic persons and ignoramus think that they themselves are the real doers. (KARM 03 / 27).

A true philosopher, who knows the philosophical spirit of the classification of thr thrE qualities (Capable-restrained, Kingly and Inactive-dark: Satva, Rajas, Tamo) will be clearly aware that senses will be interested in the physical forms and external features. Hence they will neither be attached to them nor be tempted by them. (KARM 03 / 28).

Those who are by nature caught in the thrE quality framework, will be interested in and attached to the seen sual pleasures. A knowledgeable person should not shake the ignorant engaged in their actions. (KARM 03 / 29).

(Now, a clearcut persuasion to fight the war)

Leave your feverishness. Devote all your actions to me. Become a dynamic person moved by spirit of action. Get detached. Shed the seen se of "I" and "My". Fight the war. (KARM 03 / 30).

(Now a promise of benefit)

Those humans who sincerely and without jealousy regularly practise my precepts will get delivered from the consequences of their actions. (KARM 03 / 31).

(Now a threat)

Realise that those who are jealous of me, do not practise my precepts, become imbecile duds. (KARM 03 / 32).

All the creatures act according to their nature. The creatures are bound by the nature. What control of senses will do? (KARM 03 / 33).

The senses and for the senses have attachment and hatred. Hence a wise person should not fall prey to them. They will be his enemies and wayside robbers. (KARM 03 / 34).

Once own duty, though performed imperfectly is beneficial than the duty of others performed well. Losing one's life in performing duty is gOd. Duties of others can cause fear. (KARM 03 / 35).

arjuna uvAcha

atha kEna prayuktO ayam pApam ca rati pUrusha:

anichehhann api vArshNEya balAd iva niyOjita:

SrIbhagavAn uvAcha

kAma Esha krOdha Esha rajOguNasamudbhava:

mahASanO mahApApmA viddhi Enam iha vairiNam

KARM 03 / 38

dhUmEnAvriyatE vahnir yathAdarSO malEna ca

yathOlEnAvrutO garbhas tathA tEnEdam Avrutam

KARM 03 / 39

Avrutam gnAnam EtEna gnAninO nityavairiNA

kAmarUpENa kaumTEya dushpUrENAnalEna ca

KARM 03 / 40

indriyANi manO buddhir asyAdhishThAnam uchyatE

Etair vimOhayati Esha gnAnam Avrutya dEhinam

KARM 03 / 41

tasmAt tvam indriyANi Adau niyamyA bhatararshabha

pApmAnam prajahihi Enam gnAnavignAnanASanam

KARM 03 / 42

indriyANi parANi Ahur indriyEbhya: param mana:

manasas tu parA buddhir yO buddhE: paratas tu sa:

KARM 03 / 43

Evam buddhE: param buddhvA samstabhyAtmAnam AtmanA

jahi Satrum mahA bAhO kAmarUpam durAsadam

SrIbhagavAn uvAcha

Now Arjuna raised a doubt.

Why does a person quite unwillingly and ceaselessly sin? By whom he is motivated? He appears to be forced. (KARM 03 / 36).

Krishna replied.

Realise that lust and anger are born from the quality of the kingly quality of enjoyment. These two are difficult to satiate. They cause sin. These are the greatest enemies. (KARM 03 / 37).

Just as fire is covered by smoke, a mirror is covered by dust, womb is covered by umbellical fluid, all this world is covered by the lust. (KARM 03 / 38).

Lust is the eternal enemy of a wise person. Lust craves for all difficult things. Lust is like fire. It covers the knowlege and wisdom. (KARM 03 / 39).

It is said that senses, mind and intellect are the shelters for the lust. Lust tempts and captivates a

bodied creature by overcoming the knowledge and wisdom. (KARM 03 / 40).

Hence, Oh Arjuna first control and capture your senses. Then overcome the lust which destroys the knowledge and wisdom and leads to sin. (KARM 03 / 41).

Senses are great. Mind is greater than the senses. Intellect is greater than the mind. The (human) soul is greater than the intellect. (KARM 03 / 42).

Thus realise that living soul is greater than intellect. Then with the help of (Supreme???) Soul stabilise your human soul. Then conquer the invincible enemy 'the lust'. (KARM 03 / 43).

"Act! (Do karma)"

The word 'karma' has many meanings. Two, which apply here: 1. Rituals and sacrifices prescribed by customs and scriptures. 2. Duties prescribed by caste in which a person is born. 3. The good and bad actions accumulated from past births and this birth.

Chapter 4: gnAna yOga

BHAGAVADGITA Chapter 4 -GNANA YOGA

(Unified or yoked State of Knowledge)

GY 01

imam vivasvatE yOgam prOktavAn aham avyayam

vivasvAn manavE prAha manur ikshvAkavE abravIt

GY 2

Evam paramparAprAptam imam rAjarshayO vidu:

sa kAlEnEha mahatA yOgO nashTa: paramtapa

GY 03

sa EvAyam mayA tE adya yOga: prOkta: purAtana:

bhaktO asi mE sakhA chEti rahasyam hi Etad uttamam

arjuna uvAcha

aparam bhavato janma param janma vivasvata:

katham Etad vijAnIyAm tvam Adau prOktavAn iti

SrIbhagavAn uvAcha

bahUni mE vyatItAni janmAni tava ca arjuna

tAni aham vEda sarvANi na tvam vEttha paramtapa

GY 06

ajO api sann avyayAtmA bhUtAnAm ISvarO api san

prakrutim svAm adhishThAya sambhavAmi AtmamAyayA

GY 07

yadA yadA hi dharmasya glAnir bhavati bhArata

abhyutthAnam adharmasya tadAtmAnam srujAmi aham

GY 08

paritrANaya sAdhUnAm vinASaya ca dushkrutAm

dharmasamsthApanArthAya sambhavAmi yugE yugE

GY 09

janma karma ca mE divyam Evam yO vEtthi tatvata:

tyaktvA dEham punarjanma naiti mAm Eti sO arjuna

GNANA 10

vItarAgabhayakrOdha manmayA mAm upASritA:

bhavO gnAnatapasA pUtA madbhAvam AgatA:

Krishna said: I taught this infinite PATH OF KNOWLEDGE (POK) to the Sun. The Sun taught it to Manu. Manu taught it to Ikshvaku. (POK 1)

The POK was passed on from generation to generation and many ascetic kings (kings matured into sages) benefited. With afflux of time, it melted away. (POK 2)

You are my devotee and bossom friend. Hence I am teaching you this POK to you, though it is ancient and secret. (POK 3)

Arjuna said: The Sun was born prior to you. I am unable to appreciate, how it is possible for you to teach the POK to the Sun? (POK 4)

Krishna said: You and I have passed through several rebirths. I know them all. But you do not know. (POK 5)

I am birthless. I am infinite. I am the Lord of all Creatures. Yet, I accept a potent-but-tolerant (Satvic) nature and by my own power of delusion (deluding others), I descend to the Earth. (POK 6)

Whenever there is threat to righteousness and falsehood rises its head, I create myself. (POK 7).

To rescue the gentle and pious and destroy the evil doers and to restore the righteousness, I appear in all Ages. (POK 8).

The one who understands me correctly, philosophically, will not have a rebirth after shedding the body. He attains me. (POK 9).

Many of those who shed temptation, fear, anger, fill their hearts with thoughts of me, take shelter in me, purify themselves with awareness and penance. They attain me. (POK 10).

GY 11

yE yathA mAm prapadyamTE tAms tathaiva bhajAmi aham
mama vartmAnuvartamTE manushyA: pArtha sarvaSa:

GY 12

kAmkshamta: karmaNAm siddhim yajamta iha dEvata:
kshipram hi mAnushE IOkE siddhir bhavati karmajA

GY 13

cAturvarNyam mayA srushTam
guNakarmavibhAgaSa:

tasya kartAram api mAm viddhi akartAram avyayam
GY 14

na mAm karmANi limpamti na mE karmaphalE spruhA
iti mAm yO abhijAnAti karmabhir na sa badhyatE

GY 15

Evam gnAtvA krutam karma pUrvair api mumukshubhi:
kuru karmaiva tasmAt tvam pUrvai: pUrvataram krutam

GY 16

kim karma kim akarmEti kavayO api atra mOhita:
tat tE karma pravakshyAmi yaj gnAtvA mOkshyasE aSubhAt

GY 17

karmaNO hi api bOddhavyam bOddhavyam ca vikarmaNa:
akarmaNaS ca bOddhavyam gahanA karmaNO gati:

GY 18

karmaNi akarma ya: paSyEd akarmaNi ca karma ya:
sa buddhimAn manushyEshu sa yukta: krutsnakarmakrut

GY 19

yasya sarvE samArambhA: kAmasamkalpavarjitA:
gnAnAgnidagdhakarmANam tam Ahu: pamd'itam budhA:

GY 20

tyaktvA karmaphalAsamgam nityatruptO nirASraya:
karmaNi abhipravrutto api naiva kim chit karOti sa:

Oh Arjuna! I shower my benevolence in proportion to the dedication the devotees show towards me and serve me. Humans act in the same manner as I act. (POK 11)

Result conscious devotees worship mundane Gods. They get quick results on Earth itself. (POK 12)

The four caste system has been created by me. The classification of the four castes is in accordance

with the qualities and actions. Though I created the castes, I am not the 'Doer'. I am infinite. (POK 13)

Krishna said: Actions do not touch me. I have no interest in the result of actions. Those who understand me in this manner will also not be bound by their actions. (POK 14)

The deliverance sEKers of the past having understOd this unbindability by Actions did their Actions in a spirit of detachment. Hence, you can also emulate them and perform all actions unbound. (POK 15).

What is action? What is Relinquishment? even scholars err in distinguishing between the two. I shall teach you that 'Action' by knowing which you can deliver yourself from the inauspicious and troublesome bonds of family. (POK 16)

There is a nEd to know the differences among Action, Relinquishment, Result Relinquished Action. (POK 17)

A person who can trace 'Relinquishment' in 'Action' and, 'Action' in 'Relinquishment' (vice versa) is the fittest and the wisest of humans. He becomes the practitioner of all types of Actions. (POK 18)

The one whose Actions are vacuous being frE of desire and intent, is regarded as the scholar whose actions have been incinerated by the fire of Awareness. (POK 19)

The one who having abandoned the fruits of his Action, who is detached, who is ever content, who is homeless, in spite of performing all the actions, does really nothing. (As gOd as not performing). (POK 20)

GY 21

nirASIr yatachittAtmA tyaktasarvaparigraha:
SARlram kEvalam karma kurvan nApnOti kilbisham

GY 22

yadruchchhAlAbhasamtushTO dvamdvtItO vimatsara:
sama: siddhAv asiddhau ca krutvApi na nibadhyatE

GY 23

gatasamgasya muktasya gnAnAvat sthita chEtasa:
yagnAyA charata: karma samagram pravillyatE

GY 24

brahma arpaNam brahma havir brahma agnau brahmaNA hutam
brahmaiva tEna gamtavyam brahma karma samAdhinA

GY 25

daivam Eva aparE yagnam yOgina: paryupAsatE
brahmAgnAv aparE yagnam yagnEnaivOpajuhvati

GY 26

SrOtrAdInIndriyANi anyE samyamAgnishu juhvati
SabdAdIn vishayAn anya indriyAgnishu juhvati

GY 27

sarvANIndriyakarmANi prANakarmANi ca aparE
AtmasamyamayOgAgnau juhvati gnAnadIpitE

GY 28

dravyayagnAs tapOyagnA yOgayagnAs tathAparE
svAdhyAyagnAnayagnAS ca yataya: samSitavratA:

GNANA 29

apAnE juhvati prANam prANE apAnam tathAparE
prANApAnagatI ruddhvA prANAyAmaparAyaNA:

GY 30

aparE niyatAhArA: prANAn prANeshu juhvati

sarvE api EtE yagnavidO yagnakshapitakalmashA:

GY 31

yagnaSishTAmrutabhujO yAmTi brahma sanAtanam
nAyam IOkO asti ayagnasya kutO anya: kuruSattama

GY 32

Evam bahuvIdhA yagnA vitatA brahmaNO mukhE
karmajAn viddhi tAn sarvAn Evam gnAtvA vimOkshyasE

GY 33

SrEyAn dravyamayAd yagnAj gnAnayagna: paramtapa
sarvam karmAkhilam pArtha gnAnE parisamApyatE

GY 34

tad viddhi praNipAtEna paripraSnEna sEvayA
upadEkshyamti tE gnAnam gnAninas tatvadarSina:

GY 35

yaj gnAtvA na punar mOham Evam yAsyasi pAmd'ava
yEna bhUtAni aSEshENa drakshyasi Atmani athO maI

GY 36

api chEd asi pApEbhya: sarvEbhya: pApakrutlama:
sarvam gnAnaplavEnaiva vrujinam samtarishyasi

GY 37

yathaidhAmsi samiddhO agnir bhasmasAt kurutE arjuna
gnAnAgni: sarvakarmANi bhasmasAt kurutE tathA

GY 38

na hi gnAnEna sadruSam pavitram iha vidyatE
tat svayam yOGasamsiddha: kAlEnAtmani vindati

GY 39

SraddhAvA&l labhatE gnAnam tatpara: samyatEndriya:
gnAnam labdhvA parAm SAMtim achirENAdhigachchhati

GY 40

agnaS ca aSraddadhAnaS ca

nAyam IOkO asti na parO na sukham samSayAtmana:

GY 41

yOGasanyastakarmANam
gnAnasamchhinnasamSayam

Atmavamtam na karmANi

nibadhnanti dhanamjaya

GY 42

tasmAd agnAnasambhUtam hrutstham gnAnAsinAtmana:
chhittvainam samSayam yOGam AtishThOttishTha bhArata

A person without desires, who controlled his senses, does not accept any type of things, using the body only for performing actions, does not get sin. (POK 21).

A person who is contented with whatever is received by his efforts but without being begged and craved for, who is frE from the duality of heat and cold, who is frE from enemy, equanimous both to accomplishment and failure, is not bound by his actions. (POK 22).

Actions of a detached person, discharged person, person whose intellect is bright with knowlege, person who performs actions for sacrificial worship -- will be null for the purpose of binding him. (POK 23).

Everything is a form of the Supreme Spirit --- the pieces of wOd used in the sacrifice, the clarified butter and other fOd seen t through the sacrificial fire, the fire, and the whole rite is the Supreme Spirit. The satisfaction which the person with complete concentration receives from the sacrifice is also the Supreme Spirit. (POK 24).

Some of Sages perform the Divine Sacrifices with great effectiveness. Some other sages of "Knowledge", using the Sacrifice as a tOl burn the Action-in-the-form-of-Sacrifice (Sacrifice is also a form of Action) in the fire of the Sacrifice. (POK 25).

Self control is a fire. In that fire, the controlled persons burn their senses of hearing. For some others, the senses are the fire. In that fire, they offer as sacrifice the "sounds". (POK 26).

Some sages sacrifice all their Actions from their senses, Actions of respiration in the the fire of Self Control (POK 27).

The sacrifices are of different types. Sacrifices using physical materials, Sacrifices of austerities and penance, Sacrifice of Union aimed at the Supreme Spirit, Sacrifice of Learning the Scriptures (Vedas) and another Sacrifice of Understanding the Scriptures -- all these are performed by staunch dedicated ascetics. (POK 28).

Those who are well versed in Breath-regulation sacrifice the "life wind" to the "downward wind" (They combine both the winds). When they release wind, they sacrifice the downward wind in the life wind. While filling and restraining the breath, they become masters in the Breath regulation. Some of them when they control the fOd, sacrifice the life wind in the life itself. (POK 29).

All these experts of Sacrifices have their sins cleansed by the sacrifices. They eat the residues of the sacrificial offerings which is like heavenly nectar and attain the Eternal Supreme Spirit. (POK 30).

A person devoid of sacrifices, cannot get this Earth itself. Where is the question of his getting the Heavens? (POK 31).

The Vedas which have emerged from the mouth of the Supreme Spirit, have described different types of sacrifices. Know that all these are born from Actions. If you realise the link between the sacrifices and the Actions, you will be frEd from the bonds of Actions and their results. (POK 32).

The Knowledge using sacrifice (using knowledge as a tOl) is better than a Material using sacrifice. Because, the Actions and their results end in the Awareness (Knowledge). (POK 33).

Wise and knowledgeable men impart such awareness. Approach them, bow and knEl before them, enquire from them in depth, serve them and acquire the knowledge. (POK 34).

By receiving which knowledge, you will not again be caught in this type of temptation, using that knowledge you can sE all the creatures in your living soul and thereafter in me who is the Supreme Spirit. (POK 35).

You may be the worst the sinner among sinners. Boarding the ship of "Knowledge" you can cross the Ocean of Sin easily. (POK 36).

Arjuna! Just as the fire engulfs and captures the pieces of wOd in the sacrifice, the fire of Knowledge will engulf and capture the masses of Actions. (POK 37).

There is no education/skill/art which is as sacred as the Knowledge. A person of "Relinquished-Result-Actions" will gradually attain the Knowlege in his own heart. (POK 38).

A person who is dedicated, sincere, who has well regulated his senses gets knowledge. SOn after getting the Knowlege, he acquires the ultimate Peace. (POK 39).

A person who is ignorant, insincere and a doubter perishes. He neither gets happiness in this world nor ihe other world. (POK 40).

A person who relinquishes his Actions by adopting the "Relinquish-Results of Actions" method, who has his doubts completely collapsed by Knowlege, who understOd the true form of the "Supreme Spirit" is not bound by his Actions. (POK 41).

Hence, using the Sword of Knowledge, break into splinters your evil spirit of "Doubts". Arise! Arise! (POK 42).

Chapter 5: karma sanyAsa yOga

BHAGAVADGITA CHAPTER 5 -KARMA SANYASA YOGA

Unified State of relinquishment of Action

Arjuna uvAcha

KARMA SANYAS 001

sanyAsam karmaNAm krushNa punar yOgam ca Samsasi

yach chhrEya EtayOr Ekam tan mE brUhi suniSchitam

SrIbhagavAn uvAcha

sanyAsa: karmayOgaS ca ni:SrEyasakarAv ubhau

tayOs tu karma sanyAsAt karma yOgO viSishyatE

KSY 003

gnEya: sa nitya sanyAsI yO na dvEshTi na kAmkshati
nir dvamdvO hi mahA bAhO sukham bandhAt pramuchyatE

KSY 004

sAmkhya yOgau pruthag bAlA: pravadamti na pamd`itA:
Ekam api Asthita: samyag ubhayOr vindatE phalam

KSY 005

yat sAmkhya i: prApyatE sthAnam tad yOgair api gamyatE

Ekam sAmkhya m ca yOgam ca ya: paSyati sa paSyati

KSY 006

sanyAsas tu mahA bAhO du:kham Aptum ayOgata:

yOga yuktO munir brahma na chirENa adhigachchhati

KSY 007

yOga yuktO viSuddhAtmA vijitAtmA jitEndriya:

sarvabhUta atma bhUta AtmA kurvann api na lipyatE

KSY 008

naiva kim chit karOmi iti yuktO manyEta tatvavit

paSyam SruNvan spruSam jighrann aSnan gachchhan svapam Svasan

KSY 009

pralapan visrujan gruhNann unmishan nimishann api

indriyANI indriya arthEshu vartamta iti dhArayan

KSY 10

brahmaNi AdhAya karmANi sangam tyaktvA karOti ya:

lipyatE na sa pApEna padmapatram iva ambhasA

Arjuna said: 'First, you have explained me the 'Relinquishment of Action'. Later, you have explained the 'Action'. Pl. tell me clearly which is more beneficial?' (KS 1)

Krishna said: Both 'RESULT RELINQUISHING ACTION' and 'TOTAL RELINQUISHMENT' are equally beneficial. But between the two 'Self less Action' is better than 'Relinquishment of Action'.

(KS 2)

Know that 'Who neither craves nor abhores, is the TRUE RELINQUISHER. He is frE from te duality of love and hate. He gets frEd from the bondage of mundane family attachments. (KS 3).

Ignorant treat 'Result Relinquishing Action' and 'Relinquishment' as separate. Not the scholars. If a person practises, at least one mental State effectively, he will get the fruits of both -- deliverance.

(KS 4)

Whatever State an Action relinquisher reaches, the Result Relinquishing Doer also reaches.(KSY 5)

'Result Relinquishing Action' and the 'Total Relinquishment' have same effects. One who can appreciate this is a true visionary.(KS 6)

KSY 011

kAyEna manasA buddhyA kEvalair indriyair api

yOgina: karma kurvamti sangam tyaktva atmaSuddhayE

KSY 012

yukta: karmaphalam tyaktvA SAMtim ApnOti naishThikIm

ayukta: kAmakArENa phalE saktO nibadhyatE

KSY 013

sarvakarmANi manasA sanyasyAstE sukham vaSI

navadvArE purE dEhI naiva kurvan na kArayan

KSY 014

na kartrutvam na karmANi lOkasya srujati prabhu:
na karma phala samyOgam svabhAvas tu pravartatE
KSY 015

nAdatte kasya chit pApam na ca iva sukrutam vibhu:
agnAnEnAvrutam gnAnam tEna muhyamti jamtava:
KSY 016

gnAnEna tu tad agnAnam yEshAm nASitam Atmana:
tEshAm Adityavaj gnAnam prakASayati tatparam
KSY 017

tadbuddhayas tadAtmAnas tannishThAs tatparAyaNA:
gachchhamti apunarAvruttim gnAnanirdhUtakalmashA:
KSY 018

vidyAvinayasampannE brAhmaNE gavi hastini
Suni ca iva SvapAkE ca pamd`itA: samadarSina:
KSY 019

ihaiva tair jita: sargO yEshAm sAmyE sthitam mana:
nirdOsham hi samam brahma tasmAd brahmaNi tE sthita:
KSY 020

na prahrushyEt priyam prApya nOdvijEt prApya ca apriyam
sthirabuddhir asammUd`hO brahmavid brahmaNi sthita:
KSY 021

bAhyasparSEshv asaktAtmA vindati Atmani yat sukham
sa brahmayOgayuktAtmA sukham akshayam aSnute
KSY 022

yE hi samsparSajA bhOgA du:khayOnaya Eva tE
Adyamtavamta: kaumtEya na tEshu ramatE budha:
KSY 023

SaknOtlhaiva ya: sOd`hum prAk SarIravimOkshaNAt
kAmakrOdhOdbhavam vEgam sa yukta: sa sukhI nara:
KSY 024

yO amta:sukhO amtarArAmas tathAmtarjyOtir Eva ya:
sa yOgI brahmanirvANam brahmabhUtO adhigachchhati
KSY 025

labhamtE brahmanirvANam rushaya: kshINakalmashA:
chhinna dvaidhA yatAtmAna: sarvabhUtahitE ratA:
KSY 026

kAma krOdhaviyuktAnAm yatInAm yatachEtasAm
abhitO brahmanirvANam vartatE viditAtmanAm
KSY 027

sparSAn krutvA bahir bAhyAmS ca kshuS ca ivAmtarE bhruvO:
prANApAnau samau krutvA nAsAbhyamtarachAriNau
KSY 028

yat indriya manO buddhir munir mOksha parAyaNa:
vigatEchchha abhaya krOdhO ya: sadA mukta Eva sa:
KSY 29

bhOktAram yagna tapasAm sarva loka mahESvaram
suhrudam sarva bhUta AnAm gnAtvA mAm SAMtim ruchchhati

SrIbhagavAn uvAcha

The sages do Actions for cleansing their Intellect. They act without any interest in results. They act

with their body, mind, intellect and uninterested senses. (RRA 11).

There are two types of persons. 1. Sincere persons performing result-relinquished-actions, having sacrificed the results, attain peace of mind. 2. Insincere persons performing result-oriented-actions are bound by their own actions. (RRA 12).

The living soul which conquered the senses of the body of nine doors (holes), by relinquishing result oriented actions will be happy. Neither they themselves make their 9 hole body to perform such actions or make others perform on their behalf. (RRA 13).

The Almighty is not creating the actions, their doers and their interest in the actions. The nature of the creatures itself i.e. ignorance is playing on the creatures. (RRA 14).

The Almighty does not take the virtues and sins of anybody. Creatures get tempted by the birth of knowledge of form (my body, your body, his body, this, that etc.) owing to ignorance. Because of love of its own body, the animals (including human) believe that they themselves are the doer. (RRA 15).

This body oriented seen sation

must get destroyed by the knowledge of God. The knowledge of such persons glows brilliantly like the Sun and lights up the philosophical essence of the Almighty. (RRA 16).

Those who concentrate their intellect on the Supreme Spirit (Almighty God), whose souls are filled with the Supreme Spirit, those who are dedicated to the SS, those who are devoted exponents of the SS, they shall have no rebirth. Their sins will be cleansed with Knowledge. (RRA 17).

Such scholars will be equanimous to a well educated and modest Brahmin, cow, elephant, dog, outcaste. (RRA 18).

Whose mind balanced with the equanimity, defeats this mundane world. This is because, the Supreme Spirit is emotion frE and equanimous. Hence the balanced persons harmonize themselves with the Supreme Spirit. (RRA 19).

The equanimous person united with the Supreme Spirit, man of stead wisdom, conquerer of temptation will not feel happy when he gets things dearer and does not get depressed when things not dear happen. (RRA 20).

The person United with the Supreme Spirit does not have any interest in things which provide external touch. He enjoys supreme bliss which abides in his soul. Having his soul united with the SS, he enjoys endless joy. (RRA 21).

The amusements, enjoyments, miseries and sorrows generated by senses, (particularly external touch) have a beginning and an end. Hence wise scholars do not relish them. (RRA 22).

A person who before this body degenerates and in this birth itself resists and conquersthe intensity and spEd of the lust and anger . Such person along becomes a sage. (RRA 23).

That person who rejoices within himself, who plays and rests within himself, who sEs within himself, is the real sage who attains union with the Supreme Spirit. (RRA 24).

The sages get the union when their sins are cleansed, their soul are frE from the duality of "My and not mine", and they become interested in the welfare of all the livings. (RRA 25).

The get a quick union with the SS, when they become frE from anger and lust; their active mind is fully regulated. (RRA 26).

Having removed the external seen sations of touch from the mind, concentrated the vision from eyes on the spot between the two eye brows, equalising the living wind (lungs) and the downward wind (bowels) at the navel, will be relieved from the cycle of births and deaths, during the lifetime itself. (RRA 27).

Who has conquered the desire, fear and anger, is strongly interested in deliverance, has regulated senses, mind and intellect. (RRA 28).

The man who recognises that I am the receiver of all sacrificial offerings, as the Lord of all Heavens, and the well wisher of all creatures will attain peace and deliverance. (RRA 29).

Chapter 6: Atma samyama yOga or dhyAna yOga

BHAGAVADGITA CHAPTER 6 -ATMA SAMYAMA YOGA (SELF CONTROL)

also called: "DHYANA YOGA"

Unified or yoked state of meditation / self-restraint.

anASrita: karmaphalam kAryam karma karOti ya:
sa sanyAsI ca yOgI ca na nir agnir na ca akriya:

ASY 2

yam sanyAsam iti prAhur yOgam tam viddhi pAmd'ava
na hi asanyasta samkalpO yOgI bhavati kaS ca na

ASY 3

ArurukshOr munEr yOgam karma kAraNam uchyatE
yOgArUd'hasya tasyaiva Sama: kAraNam uchyatE

ASY 4

yadA hi nEndriya arthEshu na karmasv anushajjatE
sarva samkalpa sanyAsI yOga arUd'has tadOchyatE

ASY 5

uddharEd AtmanAtmAnam nAtmAnam avasAdayEt
Atmaiva hi AtmanO bandhur Atmaiva ripur Atmana:

ASY 6

bandhur AtmAtmanas tasya yEna atmaivAt manA jita:
anAtmanas tu SatrutvE vartEtAtmaiva Satruvat

ASY 7

jitAtmana: praSAmtasya paramAtmA samAhita:
SItoShNa sukhadu:khEshu tathA mAna avamAnayO:

ASY 8

gnAna vignAna truptAtmA kUTasthO vijitEndriya:
yukta iti uchyatE yOgI samalOshTASmakAmchana:

ASY 9

suhrun mitrar yudAsIna madhyastha dvEshya bandhushu
sAdhushv api ca pApEshu samabuddhir viSishyatE

ASY 10

yOgI yumjIta satatam AtmAnam rahasi sthita:
EkAkI yatachittAtmA nirASIr aparigraha:

ASY 011

Suchau dESE pratishThApya sthiram Asanam Atmana:
nAtyuchchhritam nAtinIcham ca ilAjinakuSOttaram

ASY 012

tatraikAgram mana: krutvA yata chitt Endriyakriya:
upaviSyAsanE yumjyAd yOgam Atma viSuddhayE

ASY 013

samam kAyaSirOgrIvam dhArayann achalam sthira:
samprEkshya nAsikAgram svam diSaS ca anavalOkayan

ASY 014

praSAmtAtmA vigatabhIr brahmachArivratE sthita:
mana: samyamyam machchittO yukta AsIta matpara:

ASY 015

yumjann Evam sadAtmAnam yOgI niyatamAnasa:
SAmtim nirVANaparamAm matsamsthAm adhigachchhati

ASY 016

nAtyaSnatas tu yOgO asti na ca ikAmtam anaSnata:
na ca atisvapnaSIlasya jAgratO naiva ca arjuna

ASY 017

yuktAhAravihArasya yuktachEshTasya karmasu
yuktasvapnAvabOdhasya yOgO bhavati du:khahA

ASY 018

yadA viniyatam chittam Atmani EvAvatishThatE
ni:spruha: sarvakAmEbhyO yukta iti uchyatE tadA
ASY 019

yathA dIpO nivAtasthO nEmgatE sOpamA smrutA
yOginO yatachittasya yumjatO yOgam Atmana:
ASY 020

yatrOparamatE chittam niruddham yOgasEvayA
yatra ca ivAtmanAtmAnam paSyann Atmani tushyati
ASY 021

sukham Atyantikam yat tad buddhigrAhyam atIndriyam
vEtti yatra na ca ivAyam sthitaS ca lati tatvata:
ASY 022

yam labdhvA ca aparam lAbham manyatE nAdhikam tata:
yasmin sthitO na du:khEna guruNApi vichAlyatE
ASY 023

tam vidyAd du:khasamyOgaviyOgam yOgasamgnitam
sa niSchayEna yOktavyO yOgO anirviNNachEtasA
ASY 024

samkalpaprabhavAn kAmAms tyaktvA sarvAn aSEshata:
manasaivEndriyagrAmam viniyamya samamtata:
ASY 025

Sanai: Sanair uparamEd buddhyA dhrutigruhItayA
Atmasamstham mana: krutvA na kim chid api chintayEt
ASY 026

yatO yatO niScharati manaS ca mchalam asthiram
tatas tatO niyamyaitad Atmani Eva vaSam nayEt
ASY 027

praSAmtamanasam hi Enam yOginam sukham uttamam
upaiti SAmtarajasam brahmabhUtam akalmasham
ASY 028

yumjann Evam sadAtmAnam yOgI vigatakalmasha:
sukhEna brahmasamsparSam atyantam sukham aSnutE
ASY 29

sarvabhUtastham AtmAnam sarvabhUtAni ca atmani
IkshatE yOgayuktAtmA sarvatra samadarSana:
ASY 030

yO mAm paSyati sarvatra sarvam ca maI paSyati
tasyAham na praNaSyAmi sa ca mE na praNaSyati
ASY 031

sarvabhUtasthitam yO mAm bhajati Ekatvam Asthita:
sarvathA vartamAnO api sa yOgI maI vartatE
ASY 032

AtmaupamyEna sarvatra samam paSyati yO arjuna
sukham vA yadi vA du:kham sa yOgI paramO mata:

This chapter is called the Union of Self Control or the Union of Meditation. Better phrase is Path of Self Control (POSC).

Krishna answered here, the question of who is real relinquisher (SanyAsi). A person who discharges his duties without expecting results is the real relinquisher and united person- UP. (yogi-whose human soul united with the Supreme Spirit). A person who abandons the sacrificial fire is

not a relinquisher. A person who abstains from his duties (body, family, social) is not a uniter. (POSC 1).

What the scholars call 'relinquishment', please know that, is the 'Union'. This is because a person who does not forego desire and the desire motivated action (DMA) is not a UP. (POSC 2).

For an ascetic who wants to mount the Path of Undisturbed Meditation (PUM), the best tOl is Result Relinquished Action. If he wants to attain Union with the Supreme Spirit, again RRA is the tOl. (POSC 3).

He is called Union-Mounted who is DMAR (Desire Motivated Action Relinquisher). He will not have interest in actions which are instrumental in attain seen sual objects. (POSC 4).

A person should rescue his soul by himself. He should not allow it to collapse. For him, his own soul is the relative. Own soul is the enemy. (POSC 5).

Comment: The poet stresses the importance of soul in the resurrection of humans. In this verse and the following verse, the poet uses the word soul to mean mind, intellect, inner person and the soul.

A person who captures and conquers one's own mind will have his mind and intellect as his relative.

A person who is not a conquerer of senses, his own mind works like a fore. (POSC 6).

The soul of a conquerer-of-soul (COSoul), person of steady wisdom, UP (United person whose soul is in tanded with the Supreme Spirit) shall be equanimous and enduring to the whims of heat and cold, honor and dishonor. (POSC 7).

A UP, UMP (Union Mounted Person travelling in the direction of the Union) will have an intellect satiated with knowledge and awareness. He is unemotional. He is conquerer of senses (COsenses). (POSC 8).

UP-UMP will be equanimous to everybody: warm hearted persons and well wishers, friends, foes, indifferent persons, neutrals, haters, relatives, monks, sinners. (POSC 9).

UP-UMP will always kEp his soul united with the Spirit. He maintains solitude. He does not come out open. He has a regulated intellect and soul. He is uninterested and detached. He does not receive or expect things from others. (POSC 10).

Comment: Now follows a description of the place and posture for meditation.

He should sit at a clean place. The seat is to be stable. Not to be tO high nor tO low. Covered with a dEr skin and 'kusa' grass. (P:OS 11).

Then he should concentrate his mind and redirect the organs and senses to meditation aimed at cleansing the mind. (POSC 12).

His body, head, and neck should be at an equal vertical plane.and stable. He should not lOk at sides and concentrate his gaze on the tip of his nose. (POSC 13).

He should kEp his mind peaceful, frE from fear and anxiety, maintain celibasy, restrain his mind and settle it on me and filled with thought of mine. (POSC 14).

The UP-UMP who always kEps his mind on the Path of Meditation (POM) with a regulated mind will attain the ultimate peace and bliss. (POSC 15).

An excess

cannot become an UP-UMP. An anorex is also not entitled to. Neither an excess slEper nor an insomniac can be a UP-UMP. (POSC 16).

A person with regulated fOd, movement, moderation in actions, moderate slEp and wakefulness can get UP-UMP. (POSC 17).

The person whose well regulated mind is settled in his soul, who has no consciousness of luxuries and comforts, can be called a UP-UMP. (POSC 18).

The mind of a UP-UMP is compared to a lamp well protected with glass shields from all sides and is unmoved by wind. (POSC 19).

A person in a state of mind in coition with the Union, sEing his own soul and satisfies itself, (POSC 20)

A person in which State of mind realises the supreme joys of Union which can be realised only outside the pale of senses, in which State of mind remains unmoved from the soul, (POSC 21)

by attaining which, he does not long for any other greater benefit or profit, by attaining which is not moved by the most unbearable sorrow, (POSC 22)

-- know that State of Mind to be the Union frE of Joy and Sorrow. That Union is to be practised

with a mind filled with courage and perseverance. (POSC 23).

A person should by abandoning all luxuries from Desire Driven Actions completely and withdrawing the senses from all seen sual objects, using courageous intellect settling the mind in the soul, must not think of anything else. He must become detached. (POSC 24, POSC 25).

As and when the mind deviates and runs towards seen sual pleasures, then and there it should be controlled and kept under leash. (POSC 26).

The supreme bliss resides in a UP-UMP who is frE from anger and whose mind is stable and peaceful, who is frE from sinner, who is full of spirituality, (POSC 27).

The UP-UMP who always kEps his soul in harmony, will be frE of sin and will comfortably get united with the Supreme Spirit and becomes a "delivered person while alive". (POSC 28).

A UP-UMP, sEs his own soul in all the living creatures and the souls of all creatures in his own self. This is in essence the Supreme Spirit. He becomes a person of equanimous vision. (POSC 29).

I shall not be invisible to a person who sEs me in every creature, and sEs all the creatures in me. Nor, he will be invisible to me. (POSC 30).

A person who recognises me in all the creatures and serve me with a unified mind, he will be existing in me at all times and in all states. (POSC 31).

A person who treats the joys and sorrows of all the creatures as his own, he is a great UP-UMP. (POSC 32).

arjuna uvAcha

yO ayam yOgas tvayA prOkta: sAmyEna madhusUdana
EtasyAham na paSyAmi ca mchalatvAt sthitim sthirAm
ASY 034

ca mchalam hi mana: krushNa pramAthi balavad drud`ham
tasyAham nigraham manyE vAyOr iva sudushkaram
SrIbhagavAn uvAcha

asamSayam mahA bAhO manO durnigraham ca lam
abhyAsEna tu kaumtEya vairAgyENa ca gruhyatE
ASY 036

asamyatAtmanA yOgO dushprApa iti mE mati:
vaSyAtmanA tu yatatA SakyO avAptum upAyata:

Arjuna said: 'You have spoken about the equanimity of a UP-UMP. As mind is fickle, I am unable identify its state of its equilibrium. (POSC 33). Krishna! Mind naturally is fickle, dangerous and difficult to overcome. Hence I condier that It will be extremely hard to control and resist it just as it is difficult to resist the wind. (POSC 34).

Krishna said: KaumtEya! Oh man of strong arms! It is difficult to resist the mind, no doubt. But by practice and renunciation, it can be controlled. (POSC 35).

It is difficult for a person whose mind is not controlled, to attain Union. This is my mind (opinion). But a person with a controlled mind, using effort and method can attain the Union. (POSC 36).

arjuna uvAcha

ayati: SraddhayOpEtO yOgAch ca litamAnasa:
aprApya yOgasamsiddhim kAm gatim krushNa gachchhati
ASY 038

kachchin nObhayavibhrashTaS chhinnAbhram iva naSyati
apratishThO mahA bAhO vimUd`hO brahmaNa: pathi
ASY 039

Etan mE samSayam krushNa chhEttum arhasi aSEshata:
tvad anya: samSayasyAsya chhEttA na hi upapadyatE

Arjuna said: A sincere person, who fails to control deviations of his mind from the Union, what

State will he get in course of time, in lieu of the Union? (POSC 37).

(Addressing Krishna, as a person of Great arms) Does not a person who gets lost from the path of Union of Result Relinquished Action (RRA) and the Path of the Union with the Supreme Spirit, lose the shelter of ascetic practices? Won't he become like a cloud dispersed by wind? (POSC 38).

Krishna! Only you dispel this doubt of mine! No other person can clear this doubt. (POSC 39).

SrIbhagavAn uvAcha

pArtha naivEha nAmutra vinASas tasya vidyatE
na hi kalyANakrut kaS chid durgatim tAta gachchhati
ASY 041

prApya puNyakrutA&I lOkAn ushitvA SASvatI: samA:
SuchInAm SrImatAm gEhE yOGabhrashTO abhijAyatE
ASY 042

atha vA yOGinAm Eva kulE bhavati dhImatAm
Etad dhi durlabhataram lOkE janma yad IdruSam
ASY 043

tatra tam buddhisamyOGam labhatE paurvadEhikam
yatatE ca tatO bhUya: samsiddhau kurunandana
ASY 044

pUrvAbhyAsEna tEnaiva hriyatE hi avaSO api sa:
jignAsur api yOGasya SabdabrahmAtivartatE
ASY 045

prayatnAd yatamAnas tu yOGI samSuddha kilbisha:
anEka janma samsiddhas tatO yAti parAm gatim
ASY 046

tapasvibhyO adhikO yOGI gnAnibhyO api matO adhika:
karmibhyaS ca adhikO yOGI tasmAd yOGI bhava arjuna
ASY 047

yOGinAm api sarvEshAm madgatEna amtarAtmanA
SraddhAvAn bhajatE yO mAm sa mE yuktatamO mata:

Krishna said: PARtha! 'Anybody who gets displaced from the Path of Union, will not get condemned in this world or the Heaven. Anybody who undertakes a path which is auspicious, will never suffers a bad patch. (POSC 40).

Comment: Here is a promise of gOd heavens and rebirth as rich man

A person who fails in UP-UMP will get appropriate heavens which virtuous persons get entitled to and live there for a long time. Thereafter, they will be born in clean, reputed and rich families. (POSC 41).

Otherwise, he will be born in a clan of philosophers and UP-UMPs. That type of birth is difficult on Earth. (POSC 42).

Oh Son of Kuru clan! When he gets such rebirths (clean, reputed, rich families, families of philosophers etc.), he will also inherit his original devotion and path of Intellect from the previous birth. He will revive and continue his efforts to attain the Union. (POSC 43).

In the new birth, though he may not have deliberate wish to take the Path of Union, the effect of the practice of the previous birth will influence him and make him to try. Though he is interested in the path of Union, he will violate the 'spirit of the Sound'. (POSC 44).

The reborn, who tries harder than what he did in his previous births, will get his sins cleansed and by the benefit of the Practices of Union made by him in a number of his previous births. (POSC 45). A UP-UMP is greater than and superior to ascetics who do penance, scholars and knowledgeable persons, and doers of Rituals. This is my view. Hence O Arjuna, you also become a UP-UMP.

(POSC 46).

Among the UP-UMPs the one who concentrates on me completely and serves me is the best and greatest. This is my view. (POSC 47).

Chapter 7 : vignAna yOga

BHAGAVADGITA CHAPTER 7 -VIGNANA YOGA

Yoked or unified State of awareness

VIG 07 / 01

maI AsaktamanA: pArtha yOgam yumjan madASraya:
asamSayam samagram mAm yathA gnAsyasi tach chhruNu

Krishna says: 'Listen to me! Take interest and refuge in me. Unite with me. You will know me completely.'

VIG 07 / 2

gnAnam tE aham savignAnam idam vakshyAmi aSEshata:
yat gnAtvA nEha bhUyO anyat gnAtavyam avaSishyatE

K says: 'I shall teach you that complete knowledge, by learning which you will not have to learn any other knowledge again.'

VIG 07 / 03

manushyANAm sahasrEshu kaS chid yatati siddhayE
yatatAm api siddhAnAm kaS chin mAm vEtti tatvata:

One among a thousand tries to attain me. In spite of their best efforts only one understands me philosophically.

VIG 07 / 04

bhUmir ApO analO vAyu: kham manO buddhir Eva ca
ahamkAra itIyam mE bhinnA prakrutir ashTadhA

Krishna said 'Earth, water, fire, wind, sky, mind, intellect, ego --these eight are my different natures.'

VIG 07 / 05

aparEyam itas tv anyAm prakrutim viddhi mE parAm
jIvabhUtAm mahA bAhO yayEdam dhAryatE jagat

Krishna says: Apart from these external 'natures', know that I am the real 'nature' which supports this Universe.

VIG 07 / 06

Etad yOnIni bhUtAni sarvANi iti upadhAraya
aham krutnsasya jagata: prabhava: pralayas tathA

Krishna said: 'At the time of great disaster, I re-create all the creatures.'

VIG 07 / 07

mat ta: parataram na anyat
kim chid asti dhanamjaya
maI sarvam idam prOtam
sUtrE maNigaNA iva

Krishna said: 'Beyond me, there is nothing else. All the 'natures' remain in me like gems in a bead.'

VIG 07 / 08

rasO aham apsu kaumtEya prabha asmi SaSI sUryayO:
praNava: sarva vEdEshu Sabda: khE paurusham nrushu

Krishna said: I am like the essence in water. I am like the light in the Sun and the MOon. The sounds, tones of the Vedic chants. The sky. The valor of men.

VIG 07 / 09

puNyO gandha: pruthivyAm ca tEjaS ca asmi vibhAvasau
jIvanam sarvabhUtEshu tapaS ca asmi tapasvishu

Krishna said: 'The swEt smell of the Earth is I. The brilliance of Fire is I. The living force among all creatures is I. The penance of the ascetics, is I.'

VIGNANA 10

bIjam mAm sarva bhUtAnAm viddhi pArtha sanAtanam
buddhir buddhi matAm asmi tEjas tEjasvinAm aham

Krishna said: 'I am the seed in all creatures. I am the intellect, among intellectuals. I am the brilliance in the brilliant persons.'

VIG 07 / 11

balam balavatAm ca aham kAma rAga vivarjitam
dharma aviruddhO bhUtEshu kAmO asmi bharatarshabha

Krishna says: "I am the 'strength' among strong persons who are frE from desire and passion. I am the 'desire' among those wishful persons who are virtuous.

VIG 07 / 12

yE ca iva sAtvika bhAvA rAjasAs tAmasAS ca yE
mat ta Eva iti tAn viddhi na tv aham tEshu tE maI

Krishna says: 'These thrE types (SATvika=Energetic but peaceful and self controlled, RAjasa=kingly-excitabile, TAmasa = ignorant-inactive) of traits in humans are I.'

VIG 07 / 13

tribhir guNa mayair bhAvair Ebhi: sarvam idam jagat
mOhitam na abhijAnAti mAm Ebhya: param avyayam.

Krishna said: SRT (SATvik, RAjas, TAmas)-these thrE qualities of mine make the entire world.
Ignorant persons under temptation do not understand me as the ultimate and the infinite.

VIG 07 / 14

daivI hi EshA guNamaI mama mAyA duratyayA
mAm Eva yE prapadyamtE mAyAm EtAm taramti tE

VIG 07 / 15

na mAm dushkrutinO mUd'hA: prapadyamtE narAdhamA:
mAyayApahrutagnAnA Asuram bhAvam ASritA:

VIG 07 / 16

ca turvidhA bhajamtE mAm janA: sukrutinO arjuna
ArtO jignAsur arthArthI gnAnI ca bharatarshabha

VIG 07 / 17

tEshAm gnAnI nitya yukta Eka bhaktir viSishyatE
priyO hi gnAninO atyartham aham sa ca mama priya:

VIG 07 / 18

udArA: sarva Eva itE gnAnI tv Atma iva mE matam
Asthita: sa hi yukta atmA mAm Eva anuttamAm gatim

VIG 07 / 19

bahUnAm janmanAm amtE gnAnavAn mAm prapadyatE
vAsudEva: sarvam iti sa mahAtmA sudurlabha:

VIG 07 / 20

kAmais tais tair hrutagnAnA: prapadyamtE anyadEvatA:
tam tam niyamam AsthAya prakrutyA niyatA: svayA

VIG 07 / 21

yO yO yAm yAm tanum bhakta: SraddhayArchitum ichchhati
tasya tasyAchalAm SraddhAm tAm Eva vidadhAmi aham

VIG 07 / 22

sa tayA SraddhayA yuktas tasyA rAdhanam IhatE
labhatE ca tata: kAmAn mayaiva vihitAn hi tAn

VIG 07 / 23

amtavat tu phalam tEshAm tad bhavati alpamEdhasAm
dEvAn dEvayajO yAmti madbhaktA yAmti mAm api

VIG 07 / 24

avyaktam vyaktim Apannam manyamtE mAm abuddhaya:
param bhAvam ajAnamtO mamAvyayam anuttamam

VIG 07 / 25

nAham prakASa: sarvasya yOgamAyAsamAvruta:
mUd'hO ayam nAbhijAnAti lOkO mAm ajam avyayam

VIG 07 / 26

vEdAham samatItAni vartamAnAni ca arjuna
bhavishyANi ca bhUtAni mAm tu vEda na kaS ca na

VIG 07 / 27

ichchhAdvEshasamutthEna dvamdvamOhEna bhArata
sarvabhUtAni sammOham sargE yAmti paramtapa

VIG 07 / 28

yEshAm tv amtagatam pApam janAnAm puNyakarmaNA
tE dvamdvamOhanirmuktA bhajamtE mAm drud`havratA:

VIG 07 / 29

jarAmaraNamOkshAya mAm ASritya yatamti yE
tE brahma tad vidu: krutsnam adhyAtmam karma ca akhilam

VIG 07 / 30

sa adhibhUta adhidaivam mAm sAdhi yagnam ca yE vidu:
prayANa kAIE api ca mAm tE vidur yukta chEtasa:

arjuna uvAcha

This magic spell of mine which is divine and full of supreme qualities cannot be overcome. However, those who take refuge in me can cross this difficult spell. (07 /14).

Those humans who are knave, fOls, lowest of the humans, those having a knowledge deprived by delusion, those who have a demoniacal nature, do not take shelter in me. (07 /15).

Four types of people carrying gOd dEds from their previous births, serve and worship me. 1.

Desperate devotees in a miserable state 2. SEkers of Knowledge of Supreme Spirit 3. SEkers of wealth and luxuries; 4. DevotEs who already have an awareness of my Nature. (07 /16).

Among the four, the Knowledgeable DevotE who is in Union with me (UP-UMP) and the philosophical person is very dear to me. Because I am dearer to him, he is dearer to me. (07 /17).

All the four types are great, but the Knowledgeable DevotE is a form in harmony with me. This is my will. This is because, the person will have his mind focused to me and take refuge in me as the best resort. (07 /18).

After several births, a person who becomes knowledgeable and is aware that the entire Universe is full of VAsudEva (Me) takes refuge in me. Such great souls are difficult to get. (07 /19).

Those persons whose knowledge is overtaken by desires, worship other Gods following the rules applicable for praying such Gods who are accessible to such persons by their very nature. (07 /20).

Whomsoever God such person prefers to worship, such God is only an attribute of me. Hence as I am presesent in them also, I generate faith and interest in such person to worship the Gods of their choice. (07 /21).

That person sincerely worshiping such Gods, gets his desires fulfilled by such God, as appropriately decided by me. (07 /22).

At the end, the results the worshippers of other Gods get are not everlasting. Worshippers of sundry Gods are getting Sundry Gods only. My worshippers attain Me. (07 /23).

Though I am the greatest, supreme, infinite and indestructible, and super-natural person, ignorant and unwise persons cannot understand my grandeur and view me only as a person bearing the mundane mortal human bodies. (07 /24).

As I hide myself in a mask of "Spell of Union", this fOlish and ignorant humanity cannot recognise me who has no birth and death. (07 /25).

I know the past, present and future Creatures. But Nobody else can recognise me. (07 /26).

In this Nature (Universe) all the Creatures get tempted by dualities of likes and dislikes, joys and sorrows. (07 /27).

The sins of the people who perform pieties get destroyed. They will be freed from the dualities (likes and dislikes, joys and sorrows). They will be serving me with determination. (07 /29).

Those who identify me with the Supreme Creature, Supreme God, Supreme Sacrifice place their mind settled in me. Even at the time of death, they realise me. At any stage, they do not get deluded. (07 /30).

Chapter 8: akshara parabrahma yOga

BHAGAVADGITA CHAPTER 8 -AKSHARA PARA BRAHMA YOGA

also called: Taraka parabrahma YOGa

Yoked or unified state of Supreme Indelible Soul

AKSH 08 / 001

kim tad brahma kim adhyAtmam kim karma purushOttama
adhibhUtam ca kim prOktam adhidaivam kim uchyatE

This chapter is also known as TAraka Brahma YOga. TAraka Brahma means the Supreme Spirit which helps the creatures to cross the ocean of life and family.
Arjuna asked: ' Oh the Greatest of the Greatest! What is that Supreme Spirit? What is Spirituality? What is Action? What is Supreme and Supernatural? Why it is called the Supreme God? (08 / 1).

AKSH 08 / 02

adhiyagna: katham kO atra dEhE asmin madhusUdana
prayANakAIE ca katham gnEyO asi niyatAtmabhi:

What is the Super Sacrifice? How it resides in human body? How can people recognise you at the time when this soul departs from this body? (08 / 2)

SrIbhagavAn uvAcha

aksharam brahma paramam svabhAvO adhyAtmam uchyatE
bhUtabhAvOdbhavakarO visarga: karmasamgnita:

That spirit which has no destruction, is the Supreme Spirit. It is said that living soul is the meta spirit. The cohabitation and coition which is responsible for the creation and existence of the creatures is called the Action. (08 / 3).

rem: Action in the previous chapters referred to performance of duty. Here it seems to have taken a mundane daily and family chores)

AKSH 08 / 004

adhibhUtam ksharO bhAva: purushaS ca adhidaivatam
adhiyagnO aham EvAtra dEhE dEhabhrutAm vara

AKSH 08 / 005

amtakAIE ca mAma Eva smaran muktvA kalEvaram
ya: prayAti sa madbhAvam yAti nAsti atra samSaya:

AKSH 08 / 006

yam yam vApi smaran bhAvam tyajati amtE kalEvaram
tam tam Evaiti kaumtEya sadA tadbhAvabhAvita:

AKSH 08 / 007

tasmAt sarvEshu kAIEshu mAma anusmara yudhya ca
maI arpitamanObuddhir mAma Evaishyasi asamSaya:

AKSH 08 / 008

abhyAsayOgayuktEna chEtasA nAnyagAminA
paramam purusham divyam yAti pArthAnuchimtayan

AKSH 08 / 009

kavim purANam anuSAsitAram; aNOra nNIyAmsam anusmarEd ya:
sarvasya dhAtAram achimtyarUpam; AdityavarNam tamasa: parastAt

AKSH 08 / 10

prayANakAIE manasAchalEna; bhaktyA yuktO yOgabalaEna ca iva
bhruvOr madhyE prANam AvESya samyak; sa tam param purusham upaiti divyam

The meta spirit is the ephemeral idea of self (body). The God is the Supreme Spirit. I am the Supreme Sacrifice. As a Supreme Spirit, I reside in creatures also and perform sacrifices and other Actions. (08 / 4).

One who meditates on me and sheds this body attains me. There is no doubt in this. (08 / 5).

At the time of death whatever ideas and themes the living soul meditates on, it will be filled with those forms, ideas and themes and attain those forms, ideas and themes. This implies that type of

rebirth depends on the thoughts of the soul at the time of death. 08 / 06.

Hence always meditate on me and fight the war. Dedicate your mind and intellect to me. You will attain me. There is no doubt in this. (08 / 7).

O Son of Prutha! By the Path of Practice of Union and your consciousness focused on me and nothing else, you will attain the Supreme Spirit. (08 / 8).

Omniscient, Ancient, Omnipotent, Micronic, Omni-creator, Absolute Unthinkable Infinite, Self luminous like the Sun, Supernatural being -- whoever meditates at the time of death on this Supreme Spirit, will attain the Supreme Spirit. Conditions for meditation: 1. Concentration 2. Strength of Union and harmony 3. Devotion. (08 / 9) and (08 / 10).

AKSH 08 / 011

yad aksharam vEdavidO vadamti; viSamti yad yatayO vItarAgA:

yad ichchhamtO brahmacharyam ca ramti; tat tE padam samgrahENa pravakshyE

AKSH 08 / 012

sarvadvArANi samyamyam manO hrudi nirudhya ca

mUrdhni AdhAyAtmana: prANam AsthitO yOgadhAraNAM

AKSH 08 / 013

Om iti EkAksharam brahma vyAharan mAm anusmaran

ya: prayAti tyajan dEham sa yAti paramAm gatim

AKSH 08 / 014

ananyachEtA: satatam yO mAm smarati nityaSa:

tasyAham sulabha: pArtha nityayuktasya yOgina:

AKSH 08 / 015

mAm upEtya punarjanma du:khAlayam aSASvatam

nApnuvanti mahAtmAna: samsiddhim paramAm gatA:

AKSH 08 / 016

A brahmabhuvanAl IOkA: punarAvartinO arjuna

mAm upEtya tu kaumtEya punarjanma na vidyatE

AKSH 08 / 017

sahasrayugaparyamtam ahar yad brahmaNO vidu:

rAtrim yugasahasrAmtAm tE ahOrAtravidO janA:

AKSH 08 / 018

avyaktAd vyaktaya: sarvA: prabhavanti aharAgame

rAtryAgame pralIyamtE tatraivAvyaktasamgnakE

AKSH 08 / 019

bhUtagrAma: sa EvAyam bhUtva bhUtvA pralIyatE

rAtryAgame avaSa: pArtha prabhavati aharAgame

AKSH 08 / 020

paras tasmAt tu bhAvO anyO avyaktO avyaktAt sanAtana:

ya: sa sarvEshu bhUtEshu naSyatsu na vinaSyati

AKSH 08 / 021

avyaktO akshara iti uktas tam Ahu: paramAm gatim

yam prApya na nivartamE tad dhAma paramam mama

AKSH 08 / 022

purusha: sa para: pArtha bhaktyA labhyas tv ananyaya

yasyAmta:sthAni bhUtAni yEna sarvam idam tatam

AKSH 08 / 023

yatra kAlE tv anAvruttim Avruttim ca iva yOgina:

prayAtA yAmi tam kAlam vakshyAmi bhatarshabha

AKSH 08 / 024

agnir jyOtir aha: Sukla: shaNmAsA uttarAyaNam

tatra prayAtA gachchhamti brahma brahmavidO janA:

AKSH 08 / 025

dhUmO rAtris tathA krushNa: shaNmAsA dakshiNAyanam

tatra ca andramasam jyOtir yOgI prApya nivartatE

AKSH 08 / 026

SuklakashNE gatI hi EtE jagata: SASvatE matE

EkayA yAti anAvruttim anyayAvartatE puna:

AKSH 08 / 027

naitE sruti pARtha jAnan yOgI muhyati kaS ca na

tasmAt sarvEshu kAlEshu yOgayuktO bhavArjuna

AKSH 08 / 028

vEdEshu yagnEshu tapa:su ca iva; dAnEshu yat puNyaphalam pradishTam

atyEti tat sarvam idam veditvA; yOgI param sthAnam upaiti ca adyam

SrIbhagavAn uvAcha

I shall briefly tell about that thing which: 1.. experts in Vedas say indestructible 2. ascetics enter by shedding attachments of love and hate 3. bachelors who follow the path of celibasy 4. is worth of attainment. (08 / 11).

Must control all the doors of the senses. Then regulate the mind in the heart. Focus the vision on the spot between the two eye brows. Take refuge in the spiritual acceptance of Union (synchronising the human soul with the Supreme Spirit). Meditating on and chanting the one letter: "Oum" which is the Supreme Spirit. -- Whoever does all these and sheds the body, he reaches the best of the States. (08 / 12) (08 / 13).

I shall become facile to that UP-UMP (whose soul is in tandem with the Supreme Spirit) who always meditates on me and thinking about nothing else. (08 / 14).

Those who attain me will never have to suffer the ephemeral and sorrow house of rebirth. (08 / 15).

All the heavens upto the Heaven of Creator (Here Brahma means the God entrusted with the function of Creation, in the hierarchial organiation) are rebirth oriented. But whoever reaches me, he shall have no rebirth. (08 / 16).

Thousand ages (

Comment: not years) make a 'Day' for the Four headed Creator. Another thousand ages will be night for him. Those who know this will be scholars of day and night. (08 / 17).

When it dawns for the Creator, all the creatures will be born from "Inexpressible". When the dusk for the Cretor starts, the creatures merge into that form from which they emerged. (08 / 18).

The group set of all the creatures take birth again and again as long as it is day for the Creator till it is night for the Creator. With the dawn again, they will remerge following the laws and rules of creation. (08 / 19).

Even beyond the 'Inexpressible' said above, there is the "Greater Inexpressible" which Ancient. It does not perish even if all the creatures perish. (08 / 20).

The Inexperessible Indestructible philosophical entity is the Supreme Destined State for all the creatures. By attaining it, the creatures will not be reborn and it is my dwelling. (08 / 21).

That Supreme Spirit in which all the Creatures dwell, and with which the entire Universe is Spread, can be attained only through devotion. (08 / 22).

Arjuna! Now I shall tell about that period and path following which the UP-UMPs attain the rebirth-frE deliverance. (08 / 23).

Those who know the Supreme Spirit attain him, by shedding the body during the period of "Northern Journey of Sun" reach the Supreme Spirit. This consists of six months, fire, light, day, fortnight of the mOnlight. This path is also called the Path of Gods . (08 / 24).

The Path of Ancestors is the 'Southern Journey of the Sun". It consists of six months of smoke, night, fortnight of waning mOn. In this path there is a Heaven (Comment: lower in the hierarchy). resembling the form of the mOn. The Action oriented People attain it, stay there and return to this world again. (08 / 25).

The two paths 'white' and 'black' are prevalent for a long time. If a person goes through the white path (Path of Gods described in SS 24) leads to deliverance from births and deaths. The black path (Path of Smoke described in SS 25 above) leads back into rebirth. (08 / 26)

A UP-UMP who is aware of both the paths does not get tempted. Hence, O Arjuna, Be always a UP-UMP.

(08 / 27).

A UP-UMP having become aware of the virtuous results of Vedas, sacrifices, penance, charity, will go beyond all of them. He will attain the foremost and the greatest State. (08 / 28).

Chapter 9: rAja vidya rAja guhya yOga

BHAGAVADGITA CHAPTER 9 -RAJA VIDYA RAJA GUHYA YOG

Yoked and unified State of KING OF SKILLS, KING OF SECRETS

RAJA VIDYA 001

idam tu tE guhyatamam pravakshyAmi anasUyavE
gnAnam vignAnasahitam yaj gnAtvA mOkshyasE aSubhAt

RAJA VIDYA 02

rAjavidyA rAjaguhyam pavitram idam uttamam
pratyakshAvagamam dharmyam susukham kartum avyayam

RAJA VIDYA 003

aSraddadhAnA: purushA dharmasyAsya paramtapa
aprApya mAm nivartamTE mrutyusamsAravartmani

RAJA VIDYA 004

mayA tatam idam sarvam jagad avyaktamUrtinA
matsthAni sarvabhUtAni na ca aham tEshv avasthita:

RAJA VIDYA 005

na ca matsthAni bhUtAni paSya mE yOgam aiSvaram
bhUtabhrun na ca bhUtasthO mamAtmA bhUtabhAvana:

RAJA VIDYA 006

yathAkASasthitO nityam vAyu: sarvatragO mahAn
tathA sarvANi bhUtAni matsthAnIti upadhAraya

RAJA VIDYA 007

sarvabhUtAni kaumtEya prakrutim yAMti mAmikAm
kalpakshayE punas tAni kalpAdau visrujAmi aham

RAJA VIDYA 008

prakrutim svAm avashTabhya visrujAmi puna: puna:
bhUtagrAmam imam krutnam avaSam prakrutEr vaSAAt

RAJA VIDYA 009

na ca mAm tAni karmANi
nibadhnanti dhanamjaya

udAsInavad AsInam

asaktam tEshu karmasu

RAJA VIDYA 10

mayAdhyakshENa prakruti: sUyatE sacharAcharam
hEtunAnEna kaumtEya jagad viparivartatE

KOS = King of Skills, King of Secrets.

Krishna said: You are frE of envy. Hence I shall now tell you the utmost secret and superior knowledge (Comment: So secret! filled with pure devotion orientation. By knowing it you will be frE from inauspicious incidents and attain supreme deliverance of frEdom from births and deaths. (KOS 1).

This is the King of Skills. This is the King of Secrets. This is sacred and gOd. It is a manifestation of experience. Capable of attaining all virtuous duties. Comfort giving. Infinite in results. (KOS 2). Those who do not have interest in this Path of Duty will not only fail to reach me, but will also be revolving in the orbit of domestic strife (cycle of births and deaths). (KOS 3).

All Universe is manifest with my infinite and inexpressible form. All the creatures are within me. I am not within them. (KOS 4).

(Comment: Now Krishna contradicts what he stated in KOS 4.)

The creatures are not within me. Pl. sE my rich divine Union. Though my soul bears the idea of creatures I am not within them. (KOS 5).

Krishna contradicts what he stated in KOS 5.

Just as the air located in the sky is spread all over it, all the creatures are situate in me. (KOS 6).

At the time of the Great Disaster, all the creatures merge themselves in my magic. Again at the time of re-creation, I create them. (KOS 7).

By mounting on the Nature, I create again and again all the herds of creatures which are not frE, but are under the control of nature. (KOS 8).

I am not interested in those Actions (Actions of Creation and Destruction), lOking indifferent, I am not bound by such Actions. KOS 9).

Under my directions, the Nature is creating all the static and moving organisms. For this reason, the world is again and again taking birth and merging with me repeatedly. (KOS 10).

RAJA VIDYA 011

avajAnamti mAm mUd`hA mAnushIm tanum ASritam

param bhAvam ajAnamtO mama bhUtamahESvaram

RAJA VIDYA 012

mOghASA mOghakarmANO mOghagnAnA vichEtasa:

rAkshasIm AsurIm ca iva prakrutim mOhinIm SritA:

RAJA VIDYA 013

mahAtmAnas tu mAm pArtha daivIm prakrutim ASritA:

bhajamti anyamanasO gnAtvA bhUtAdim avyayam

RAJA VIDYA 014

satatam kIrtayamtO mAm yatamtaS ca drud`havratA:

namasyamtaS ca mAm bhaktyA nityayuktA upAsatE

RAJA VIDYA 015

gnAnayagnEna ca api anyE yajamtO mAm upAsatE

EkatvEna pruthaktvEna bahudhA viSvatOmukham

RAJA VIDYA 016

aham kratu aham yagna: svadhAham aham aushadham

mamtrO aham aham EvAjyam aham agnir aham hutam

RAJA VIDYA 017

pitAham asya jagatO mAtA dhAtA pitAmaha:

vEdyam pavitram OmkAra ruk sAma yajur Eva ca

RAJA VIDYA 018

gatir bhartA prabhu: sAkshI nivAsa: SaraNam suhrut

prabhava: pralaya: sthAnam nidhAnam bljam avyayam

RAJA VIDYA 019

tapAmi aham aham varsham nigruhNAmi utsrujAmi ca

amrutam ca iva mrutyuS ca sad asach ca aham arjuna

RAJA VIDYA 020

traividya mAm sOmapA: pUtapApA; yagnair ishTvA svargatim prArthayamtE

tE puNyam AsAdya surEndralOkam; aSnamti divyAn divi dEvabhOgAn

RAJA VIDYA 021

tE tam bhuktvA svargalOkam viSAlam; kshINE puNyE martyalOkam viSamti
Evam traIdharmam anuprapannA; gatAgatam kAmakAmA labhamtE

RAJA VIDYA 022

ananyAS chimtayamtO mAm yE janA: paryupAsatE
tEshAm nityAbhiyuktAnAm yOgakshEmam vahAmi aham

RAJA VIDYA 023

yE api anyadEvatA bhaktA yajamtE SraddhayAnvitA:
tE api mAm Eva kaumtEya yajamti avidhipUrvakam

RAJA VIDYA 024

aham hi sarvayagnAnAm bhOkTA ca prabhur Eva ca
na tu mAm abhijAnamti tattvEnAtaS chyavamti tE

RAJA VIDYA 025

yAmti dEvavratA dEvAn pitqn yAmti pitruvratA:
bhUtAni yAmti bhUtejyA yAmti madyAjinO api mAm

RAJA VIDYA 026

patram pushpam phalam tOyam yO mE bhaktyA prayachchhati
tad aham bhaktyupahrutam aSnAmi prayatAtmana:

RAJA VIDYA 027

yat karOshi yad aSnAsi yaj juhOshi dadAsi yat
yat tapasyasi kaumtEya tat kurushva madarpaNam

RAJA VIDYA 028

SubhASubhaphalair Evam mOkshyasE karmabandhanai:
sanyAsayOgayuktAtmA vimuktO mAm upaishyasi

RAJA VIDYA 29

samO aham sarvabhUtEshu na mE dvEshyO asti na priya:
yE bhajamti tu mAm bhaktyA mal tE tEshu ca api aham

RAJA VIDYA 030

api chEt sudurAchArO bhajatE mAm ananyabhAk
sAdhur Eva sa mamtavya: samyag vyavasitO hi sa:

RAJA VIDYA 031

kshipram bhavati dharmAtmA SaSvachchhAmtim nigachchhati
kaumtEya pratijAnIhi na mE bhakta: praNaSyati

RAJA VIDYA 032

mAm hi pArtha vyapASritya yE api syu: pApayOnaya:
striyO vaiSyAs tathA SUdrAs tE api yAmti parAm gatim

RAJA VIDYA 033

kim punar brAhmaNA: puNyA bhaktA rAjarshayas tathA
anityam asukham lOkam imam prApya bhajasva mAm

RAJA VIDYA 034

manmanA bhava madbhaktO madyAji mAm namaskuru
mAm Evaishyasi yuktvaivam AtmAnam matparAyaNa:

SrIbhagavAn uvAcha

Ignorant persons fail to realise my true concept and nature as the Supreme Lord of all the creatures ignore and illtreat me as an ordinary human. (KOS 11).

Persons with frustrated desires, actions and knowledge and decadent intellect, take shelter with the devilish, demonish, prideful and dormant natures which tempt the intellect. (KOS 12).

Persons with Great Soul take shelter with divine nature and with a focused intellect realise me who is the foundation for all the creatures and the infinite. (KOS 13).

With great effort and dedication they sing my glories. They salute me with devotion. They always

contemplate on me. (KOS 14).

Some using the sacrificial worship called 'Knowledge', some others using 'Union', some others using heterogeneity, some others using forms of different deities, all worship me. (KOS 15).

I am the sacrifice. I am the act of devotion and worship. I am the sacrifice for the ancestors. I am the sacrificial wOd. I am the chant. I am the fuel (clarified butter). I am the fire. I am the burnt. (KOS 16).

I am the father of this Universe. Mother; Mentor; Grandfather. I am the thing to be learnt and known. I am the sacred. I am the 'Oum' sound. I am the thrE Vedas. (KOS 17).

I am the path and destiny. I am the patron. I am the Lord. I am the Witness. I am the Dwelling. I am the shelter. I am the benefactor. I am the creator. I am the destroyer. I am the foundation and support. I am the point of disaster. I am the reason and sEd. I am the indestructible I. (KOS 18).

I make the days warm. I restrain and release rains. I am the life. I am the death. I am the gOd. I am the bad. (KOS 19).

Those who know the thrE Vedas and the Vedic Sacrifices perform them, drink the juice of Soma Plant, cleanse their sins, perform the Sacrifices praying for the Heaven, will get the fruit of attaining the Indra's heaven

and enjoy there the heavenly IUries. (KOS 20)

After enjoying the luxuries in the spacious heaven and exhausting all their credits for the gOd dEds, return to the Earth. Thus, those who practise the thrE-Veda-faith and rituals again and again get the births and deaths and satisfy their desires. (KOS 21).

Those who completely devote themselves to me without thinking about anything else, those who are always in unison with me, I shall bear the burden of their Union and Welfare. (KOS 22).

Those who sincerely worship other Gods, also worship me only, but without a seen se of duty and intention. (POS 23).

I am the receiver of all Sacrificial offerings. I am the Lord of all the Sacrifices. But, they (who worship other Gods) being unable to understand my true form and nature, are getting reborn. (KOS 24).

Those who worship heavenly Gods are going to Heaven. Those who worship ancestors are going to the abodes of their ancestors. Those who worship ghosts are going to the abodes of the ghosts.

Those who worship me are getting me. (KOS 25).

A person who offers me with utmost devotion a leaf/flower/water, whatever the clean intellectual offered me, I receive. (KOS 26).

O son of Kumti! Whatever Actions you do, fOd you eat, sacrifices you make, charities and gifts you make, whatever penance you undertake, dedicate to me. (KOS 27).

You will be relieved from all the bonds of favourable and unfavourable results of all your Actions. You will become a UP-UMP (Person whose soul is in Union with the Supreme Spirit or Union Mounted Person) by having relinquished everything to me, will attain me. (KOS 28).

I view all creatures equally. I do not have any one to love or hate. Whoever worships me with devotion, I prevail in them. They live in me. I live in their hearts. (KOS 29).

A person may follow all bad customs and habits. Yet, if he worships me with single minded devotion, he is to be taken as gentle. This is because, he engaged and determined in serving me. (KOS 30).

My devotee will quickly become a dutiful soul. He gets eternal peace. Arjuna! pledge (determine) that my devotee will never peish. (KOS 31).

Those born of evil wombs, women, merchants (caste), SUdrAs (caste) all take shelter in me and attain the Supreme State. (KOS 32).

Again there is no nEd to tell about virtuous Priests, deovted King-ascetics. Having attained this ephemeral, comfortless world, worship and praise me. (KOS 33).

Become mine. Be my devotee. Be my worshipper. Salute me. Be in union with me. Within yourselves, be filled with me and thoughts on me. (KOS 34).

Chapter 10: vibhUti yOga

BHAGAVADGITA CHAPTER 10 -VIBHUTI YOGA
Yoked and unified state of Attributes (of the Supreme)

vibhU 10 / 001

bhUya Eva mahA bAhO SruNu mE paramam vacha:
yat tE aham prIyamANaya vakshyAmi hitakAmyayA
vibhU 10 / 02

na mE vidu: suragaNA: prabhavam na maharshaya:
aham Adir hi dEvAnAm maharshINAm ca sarvaSa:
vibhU 10 / 003

yO mAm ajam anAdim ca vEtti lOkamahESvaram
asammUd'ha: sa martyEshu sarvapApai: pramuchyate
vibhU 10 / 004

buddhir gnAnam asammOha: kshamA satyam dama: Sama:
sukham du:kham bhavO abhAvO bhayam ca abhayam Eva ca
vibhU 10 / 005

ahimsA samatA tushTis tapO dAnam yaSO ayaSa:
bhavamti bhAvA bhUtAnAm matta Eva pruthagvidhA:
vibhU 10 / 006

maharshaya: sapta pUrVE ca tvArO manavas tathA
madbhAvA mAnasA jAtA yEshAm lOkA imA: prajA:
vibhU 10 / 007

EtAm vibhUtim yOgam ca mama yO vEtti tatvata:
sO avikampEna yOgEna yujyatE nAtra samSya:
vibhU 10 / 008

aham sarvasya prabhavO matta: sarvam pravartate
iti matvA bhajantE mAm budhA bhAvasamanvitA:
vibhU 10 / 009

machchittA madgataprANA bOdhayamta: parasparam
kathayamtaS ca mAm nityam tushyamti ca ramamti ca
vibhU 10 / 10

tEshAm satatayuktAnAm bhajatAm prItipUrvakam
dadAmi buddhiyOgam tam yEna mAm upayAmti tE
vibhU 10 / 011

tEshAm EvAnukampArtham aham agnAnajam tama:
nASayAmi AtmabhAvasthO gnAnadIpEna bhAsvata

Krishna said: 'Pl. listen to me again. You are very dear to me. Wishing you well, I shall continue.'
(VIBH 1)

Gods and sages do not know my origin. This is because, I am their cause. (VIBH 2)

He who knows that I have no origin or birth, and that I am the Supreme God of this Universe, will
be frE of temptation on this earth. He will be frE from all sins. (VIBH 3)

Creatures inherit their ideas and qualities from me: 1. intellect 2. knowledge 3. frEdom from
temptation 4. forbearance 5. truth 6. control of senses. 7. control of internal emotions. 8. joy. 9.
sorrow. 10. birth 11. death. 12. fear. 13. fearlessness 14. non-violence. 15. equanimity. 16.
contentment. 17. penance. 18. charity. 19. fame. 20. ill-fame. (VIBH 4)

The seven great sages, the four ancient sages (Sanaka, Sanandana, SanAtana, Sanatkumar), were
born from my mind. Entire population is born from them. (VIBH 5).

The person who knows well this attribute of mine (as Cause for the whole Universe and being the
Super God) will have stable philosophical union with me. This is beyond doubt. (VIBH 6).

I am the Supreme Cause of everything in the creation. Everything is born from me. Scholars,
knowing this, worship me thoughtfully. (VIBH 7)

Those who have dedicated their hearts and lives to me enjoy bliss and contentment, while preaching
one another and narrating to one another my stories. (VIBH 9).

I bless those who serve me devotedly and lovingly, with "a mental State of Intellect". By it, he can get to me. (VIBH 10).

I with a view to bless those who are in daily Union with me and who serve me with devotion and love, I live in them. With the lamp of knowledge, I dispel the darkness of ignorance in them. vibhU 10 / 11).

arjuna uvAcha
param brahma param dhAma pavitram paramam bhavAn
purusham SASvatam divyam AdidEvam ajam vibhum
vibhU 10 / 013

Ahus tvAm rushaya: sarvE dEvarshir nAradas tathA
asitO dEvalO vyAsa: svayam ca iva bravIshi mE
vibhU 10 / 014

sarvam Etad rutam manyE yan mAm vadasi kESava
na hi tE bhagavan vyaktim vidur dEvA na dAnavA:
vibhU 10 / 015

svayam EvAtmanAtmAnam vEttha tvam purushOttama
bhUtabhAvana bhUtESa dEvadEva jagatpatE
vibhU 10 / 016

vaktum arhasi aSEshENa divyA hi AtmavibhUtaya:
yAbhir vibhUtibhir lOkAn imAms tvam vyApya tishThasi
vibhU 10 / 017

katham vidyAm aham yOgims tvAm sadA parichimtayan
kEshu kEshu ca bhAvEshu chimtyO asi bhagavan mayA
vibhU 10 / 018

vistarENAtmanO yOgam vibhUtlim ca janArdana
bhUya: kathaya truptir hi SruNvatO nAsti mE amrutam

Arjuna said: You are the Supreme Spirit. You are the Supreme resort. You are the most sacred. You are the eternal person. Divine. The First and Foremost God. Birthless. The Lord. vibhU 10 / 12). You, yourselves are telling me like this. The God-Sage Narada, Asita, Devala, VyAsa all say the same. vibhU 10 / 13).

Oh KESava! I believe whatever you say to be true. Either the Gods or the demons are able to grasp your nature or birth. vibhU 10 / 14).

Oh the Supreme Person! Creatures' Ideal! Lord of the Creatures! God of the Gods! Lord of the World! You alone, by yourself, grasp and understand your Supreme Spirit. vibhU 10 / 15).

You alone can describe your attributes with which you have spread yourselves all over the Universe. vibhU 10 / 16).

Oh God! How and using which skills, can I always contemplate on you and be in Union with you? Which and which ideas I can think upon you? vibhU 10 / 17).

Oh Janardana! Pl. explain in depth the concept of 'Union of Soul' and your 'Attributes' again. This is because, in hearing your nectar like words, I am not getting satiated. vibhU 10 / 18).

SrIbhagavAn uvAcha
hamta tE kathaIshyAmi divyA hi AtmavibhUtaya:
prAdhAnyata: kuruSrEshTha nAsti amtO vistarasya mE
vibhU 10 / 020

aham AtmA gud`AkESa sarvabhUtASayasthita:

aham AdiS ca madhyam ca bhUtAnAm amta Eva ca

Krishna said:

Oh sleep conquerer! I am the Living Soul which pervades all the hearts of the Creatures. I am the cause and reason for the Creation, Status and Survival, and Destruction of the Creatures. vibhU 10 / 20).

vibhU 10 / 021

*AdityAnAm aham vishNur jyOtishAm ravir amSumAn
marIchir marutAm asmi nakshatrANAm aham SaSI*

I am VishNu, among the Sons of Aditi. I am the Sun among the luminous. I am MarIchi among winds. I am moon among the stars.

Expl: 1) Adityas: In one incarnation, Krishna was born as Son of 'aditi' wife of a sage called KaSyapa. Hence, vishNu happens to be an Aditya. 2) marIchi : name of one wind.

Rem: Considering oneself as moon among stars, is a visual astronomical error of the authors of gIta. The scripture preachers over the centuries, might not have had an awareness that moon was just a satellite, has no luminosity of its own. They might have thought that moon was the greatest of the stars. Hindu mythology regards moon as male and stars as females. As per a story, moon is the husband of 27 stars who are daughters of an early ancestor daksha.

vibhU 10 / 022

*vEdAnAm sAmavEdO asmi dEvAnAm asmi vAsava:
indriyANAm manaS ca asmi bhUtAnAm asmi chEtanA*

I am SAma vEda, among Vedas. I am indra among the Gods. I am the mind among the senses. I am the consciousness and knowledge among all dynamic creatures.

Expl: *sAma vEda*: name of the third Veda which mainly deals with singing hymns and music.

indra: Captain of demy-gods.

Rem: krishna chose the best things in the Universe, to describe his own attributes. It is not clear, how gita authors could consider that sAma vEda as the best among vEdas. indra was also a maligned character in many stories such as lifting of gOvardhana hill, redemption of ahalya's curse, etc.

vibhU 10 / 023

*rudrANAm SamkaraS ca asmi vittESO yaksharakshasAm
vasUnAm pAvakaS ca asmi mEru: SikhariNAm aham*

I am S`hankara among Rudras. (explanation : In top hierarchy of Hindu Gods, the Trinity of Four-headed Brahma, VishNu and S`hiva-S`hankara have a prominent place. The incarnations of Siva-Sankara are also called Rudras. Krishna choses himself to be Siva among the trinity, and the Rudras). Among the Yakshas and (a sect of Gods) and demons I am the Lord of Wealth (also named KubEra). Among the Vasu (another sect of Gods) I am the Fire. Among the Mounts of Mountains, I am the MEru. vibhU 10 / 23).

vibhU 10 / 024

*purOdhasAm ca mukhyam mAm viddhi pArtha bruhaspatim
sEnAnInAm aham skanda: sarasAm asmi sAgara:*

Know that I am Brihaspati the Chief among the Priests. Among the Commanders of Army, I am Skandha (Other names: Murugan, KumAra SwAmy, Shanmukha). Among the lakes I am the Ocean. vibhU 10 / 24).

vibhU 10 / 025

*maharshINAm bhrugur aham girAm asmi Ekam aksharam
yagnAnAm japayagnO asmi sthAvarANAm himAlaya:*

Among the Great Sages I am BhruGu. Among the sacred words I am the one lettered "Oum". Among the sacrifices, I am the Meditation. (explanation: Meditation is also a sacrifice. Comment: Original Vedic rituals consisted of Sacrifices using materials such as fire, wood, prey etc. The sacrifices after shedding violence and killing of animals evolved to be mental, like meditation). Among the static creatures, I am the Himalayas. vibhU 10 / 25).

vibhU 10 / 026

*aSvattha: sarvavrukshANAm dEvarshINAm ca nArada:
gandharvANAm chitraratha: siddhAnAm kapilO muni:*

Among all trees, I am the Fig tree. Among the God-Sages, I am Narada. Among Gandharvas (a clan of Gods) I am Citraratha (king of Gandharvas). Among accomplished sages, I am the sage Kapila. vibhU 10 / 26).

vibhU 10 / 027

*uchchai: Sravasam aSvAnAm viddhi mAm amrutOdbhavam
airAvatam gajEndrANAm narANAm ca narAdhipam*

Know that, among the horses, I am UccaiSravam born from Immortalising Nectar. (horse in heaven which has a divine birth and impeccably white in color.). Among the elephants, I am IrAvatam. (elephant in heaven). Among humans, I am the King. vibhU 10 / 27).

vibhU 10 / 028

*AyudhAnAm aham vajram dhEnUnAm asmi kAmadhuk
prajanaS ca asmi kandarpa: sarpANAm asmi vAsuki:*

Among the weapons, I am Vajram (Weapon of Indra, the Lord of Heaven (Lower)). Among the cows, I am KAmadhenu (heavenly cow which fulfills all desires). Among the generators, I am the Kamdarpa (the God of Love). Among the serpents, I am Vasuki (their king). vibhU 10 / 28).

vibhU 10 / 29

*anamtaS ca asmi nAgAnAm varuNO yAdasAm aham
pitqNAm aryama ca asmi yama: samyatAm aham*

Among nAgas (a tribe of snakes), I am Ananta (their King). Among aquatics I am Varuna (their King and the God of Waters). Among the Ancestors I am Aryama (their King). Among the Judges and Disciplinarys, I am Yama (God of Death who judges and punishes the dead). vibhU 10 / 29).

rem: We shall compare this with 10/28. We find that krishNa pronounced himself as vAsuki, the king of serpents. vAsuki adorns as an ornament in the neck of God Siva. krishNa is comparing himself here with ananta, who is also a king of snakes. ananta (also called SESA) serves as a couch of Lord vishNu and also bears the burden of this Earth, along with eight elephants.

vibhU 10 / 030

*prahlAdaS ca asmi daityAnAm kAla: kalayatAm aham
mrugANAm ca mrugEndrO aham vainatEyaS ca pakshiNAm.*

Among the demons, I am PrahLada (their king). Among those which seize the creatures, I am the Fate. (DEstiny of Creatures). Among animals, I am the Lion. Among the birds, I am

VainatEya (their King. It is a Kite. Vehicle of VishNu.).

vibhU 10 / 031

*pavana: pavatAm asmi rAma: SastrabhrutAm aham
jhashANAm makaraS ca asmi srOtasAm asmi jAhnvI.*

Among those which blow fast and purify, I am the Pavata. (Wind is blowing and fast. Fire is regarded as Purifier). Among the weapon-wielders, I am ParaSu RAma (another co-incarnation of Krishna. ParaSu Rama wielded an axe and killed all Kshatriya kings). Among the fishes, I am the crocodile. Among those which flow, I am the River Ganges.

rem: Great rivers like Amazon, Mississipi, Ho Yong Ho, Yang Tsikiyang, the Nile, Volga were not known to the scripture writers.

vibhU 10 / 032

*sargANAm Adir amtaS ca madhyam ca ivAham arjuna
adhyAtmavidyA vidyAnAm vAda: pravadatAm aham*

Arjuna! Among the created attributes like the Sky, I am the force which creates, supports and annihilates. Among the arts, I am the Art of Spirituality. Among the arguments and evaluations, I am the philosophical determination.

vibhU 10 / 033

*aksharANAm akArO asmi dvamdva: sAmAsikasya ca
aham EvAkshaya: kAIo dhAtAham viSvatOmukha:*

Among the alphabetical letters, I am the letter 'A'. Among phrases I am 'Dvamdva'. (In a Dvamdva phrase pairs of words, similar or opposite, are used. eg. pleasure and pain). Among the indestructible things, I am the 'Time (and Fate?)'. I am the Cosmic (Universal-Faceted) Super Creator. vibhU 10 / 33).

vibhU 10 / 034

mrutyu: sarvaharaS ca aham udbhavaS ca bhavishyatAm
kIrti: SrIr vAk ca nArINAm smrutir mEdhA dhruti: kshamA

vibhU 10 / 035

bruhatsAma tathA sAmnAm gAyatrI chhandasAm aham
mAsAnAm mArgaSIrshO aham rutUnAm kusumAkara:

vibhU 10 / 036

dyUtam chhalayatAm asmi tEjas tEjasvinAm aham
jayO asmi vyavasAyO asmi sattvam sattvavatAm aham

vibhU 10 / 037

vrushNInAm vAsudEvO asmi

pAmd`avAnAm dhanamjaya:

munInAm api aham vyAsa:

kavInAm uSanA kavi:

usana: = Sukra.(VENUS)

vibhU 10 / 038

damd`O damayatAm asmi nItir asmi jigIshatAm

maunam ca ivAsmi guhyAnAm gnAnam gnAnavatAm aham

vibhU 10 / 039

yach ca api sarvabhUtAnAm bIjam tad aham arjuna

na tad asti vinA yat syAn mayA bhUtam ca rAcharam

vibhU 10 / 040

*nAmTO asti mama divyAnAm vibhUtInAm paramtapa
Esha tUddESata: prOkTO vibhUtEr vistarO mayA.*

Oh Schorcher of Enemies! My attributes are infinite. Yet, I depicted to you briefly some of them. rem: The attributes of krishNa or vishNu can be nothing but the attributes of this cosmos and objects on this Earth. gita preachers knew few, hence they included only those and rounded off all others into one 'etcetera'.

vibhU 10 / 041

yad yad vibhUtimat sattvam SrImad Urjitam Eva vA
tat tad EvAvagachchha tvam mama tEjOmSasambhavam.

Know that everything which is endowed with wealth, success, leading, strong, influencing, dominating is derived from my natural brilliance.

rem: Why krishNa does not identify himself with something poor and suffering? The gita preachers do not like the idea.

vibhU 10 / 042

atha vA bahunaitEna kim gnAtEna tavArjuna
vishTabhyAham idam krutnam EkAmSEna sthitO jagat

Arjuna! Even if you know more of my attributes, what will you gain? It will suffice if you know that this entire Universe is pervaded with the sole attribute of mine.

rem: viSHNu means 'all pervading and omnipresent'. vishNu is a Latvian proto-Indo-European God.

arjuna uvAcha

I am the all destroying Death. I am the Prosperity of the Prosperous. I am the Fame among Wealths. I am the Voice. I am the Memory. I am the Courage and Endurance. vibhU 10 / 34).

Among the Vedic hymns, I am Brihat SAMA (their king). Among the meters for verses, I am the Gayatri (a 24 syllable meter). Among the months, I am Marga S`Irsha (the month in which, on the Full MOnday, the MOnday will be in conjunction with the star Betelgeuse--period of August-September). Among the Seasons (bi monthly), I am the Spring (Basant).. vibhU 10 / 35).

Among the cheats, I am the sport of gambling. Among the vibrant, I am the light. Among those who succEd, I am the Success. Among the energetic, I am the Energy. vibhU 10 / 36).

Among those belonging to VrushTi clan, I am VASu DEva (Son of Vasudeva, Krishna is). Among the Sons of PAMd`u, I am Dhanamjaya (Another name Arjuna). Among the ascetics, I am VyAsa. Among the poets, I am the Venus. vibhU 10 / 37).

Among those who punish, I am the Punishing Code and Strength. Among those who want to conquer, I am the Code. Among the Secretives, I am the Silence. Among the Scholars, I am the Knowledge. vibhU 10 / 38).

I am the root cause and seed of all the creatures. Without me, there is no creature static or moving. vibhU 10 / 39).

Chapter 11: viSva rUpa sandarSana yOga

BHAGAVADGITA CHAPTER 11 -VIS`VA RUPA SAMDARSANA YOGA

Yoked and unified state of VISION OF COSMIC FORM OF SUPREME

VISVA RUPA 001

madanugrahAya paramam guhyam adhyAtmasamgnitam

yat tvayOktam vachas tEna mOhO ayam vigatO mama
VISVA RUPA 02

bhavApyayau hi bhUtAnAm Srutau vistaraSO mayA
tvatta: kamalapatrAksha mAhaAtmyam api ca avyayam
VISVA RUPA 003

Evam Etad yathAttha tvam AtmAnam paramESvara
drashTum ichchhAmi tE rUpam aiSvaram purushOttama
VISVA RUPA 004

manyasE yadi tach chhakyam mayA drashTum iti prabhO
yOgESvara tatO mE tvam darSayAtmAnam avyayam

Arjuna said: To bless and grace me you have taught me the most secret and spiritual subject to me. With this, all my temptation is gone.11 /1).

Krishna! I heard from you extensively about the creation and merger of the living beings. I also heard the indestructible and infinite greatness of you.11 /2).

Oh the Supreme Lord! Whatever you said about yourselves is true. I desire to sE your cosmic divine form.11 /3).

Oh Lord! Oh the Supreme of the Sages! If you consider that I can bear to sE it, please show me your infinte form.11 /4).

SrIbhagavAn uvAcha - The GodHead said:
paSyA mE pArtha rUpANi SataSO atha sahasraSa:
nAnAvidhAni divyAni nAnAvarNAkrutIni ca

VISVA RUPA 006

paSyAdityAn vasUn rudrAn aSvinau marutas tathA
bahUni adrushTapUrvANi paSyAScharyANi bhArata
VISVA RUPA 007

ihaikastham jagat krutnam paSyAdya sacharAcharam
mama dEhE gud`AKeSa yach ca anyad drashTum ichchhasi
VISVA RUPA 008

na tu mAm SakyasE drashTum anEnaiva svachakshushA
divyam dadAmi tE ca kshu: paSyA mE yOgam aiSvaram

The Lord said!

Arjuna! See all my divine forms in varying shapes, colors and different types.11 /5).

Oh BhArata! SE the Suns, Vasus (Gods similar to Sun, Wind, Fire), Rudras (incarnations of S`iva), ASvins (smaller Gods often linked to medicine), Marut (Smaller Gods linked to winds and rain), and many other Gods hitherto not seen you, all of them, sE now.11 /6).

Oh the Conquerer of SIEp! SE in my body the entire Universe consisting both of static and dynamic objects. Whatever you wished to sE, sE now.11 /7).

With these your own eyes, you will not be able to sE me. I shall give you divine eyes and vision. SE my divine form.11 /8).

sanjaya uvAcha

Evam ukTvA tatO rAjan mahAyOgESvarO hari:
darSayAm Asa pArthAya paramam rUpam aiSvaram
VISVA RUPA 10

anEkavaktranayanam anEkAdbhutadarSanam
anEkadivyAbharaNam divyAnEkOdyatAyudham
VISVA RUPA 011

divyamAlyAmbaradharam divyagandhAnulEpanam

sarvAScharyamayam dEvam anamtam viSvatOmukham
VISVA RUPA 012
divi sUryasahasrasya bhavEd yugapad utthitA
yadi bhA: sadruSI sA syAd bhAsas tasya mahAtmana:
VISVA RUPA 013

tatraikastham jagat krutsnam pravibhaktam anEkadhA
apaSyad dEvadEvasya SarIrE pAmd`avas tadA
VISVA RUPA 014
tata: sa vismayAvishTO
hrushTarOmA dhanamjaya:
praNamya SirasA dEvam
krutAmjalir abhAshata

(Now, Sanjaya says to DhrtarAshtra):

Having said thus, the King of the Ascetics Hari (another name for Krishna, VishNu) showed Arjuna his

divine and Supreme form.11 /9).

Several mouths. Eyes. Showing many Great things. The form is adorned with several divine ornaments. The form had different types of divine weapons.11 /10).

Showed the Cosmic form, wearing divine garlands, body applied with divine sandalwOd and other pates, wonderful in all respects, infinite and the face of the Universe.11 /11).

The light which emerges if a thousand Suns shine at the same time, may equal the brilliance of this Great Spirit.11 /12).

Arjuna in the mega body of the Supreme Spirit, saw as one integrated Universe all the countries of the land.11 /13).

Then with stiffened hair and wonder, bowed down before Krishna and said with folded hands:11 /14)

arjuna uvAcha
VISVA RUPA 015
paSyAmi dEvAms tava dEva dEhE; sarvAms tathA bhUtaviSEshasamghAn
brahmANam ISam kamalAsanastham; rushImS ca sarvAn uragAmS ca divyAn
VISVA RUPA 016

anEkabAhUdaravaktranEtram; paSyAmi tvA sarvatO anamtarUpam
nAmtam na madhyam na punas tavAdim; paSyAmi viSvESvara viSvarUpa
VISVA RUPA 017

kirITinam gadinam ca kriNam ca ; tEjOrASim sarvatO dIptimamtam
paSyAmi tvAm durnirIkshyam samamtAd; dIptAnalArkadyutim apramEyam
VISVA RUPA 018

tvam aksharam paramam vEditavyam; tvam asya viSvasya param nidhAnam
tvam avyaya: SASvatadharmagOptA; sanAtanas tvam purushO matO mE
VISVA RUPA 019

anAdimadhyAmtam anamtavIryam; anamtabAhum SaSisUryanEtram
paSyAmi tvAm dIptahutASavaktram; svatEjasA viSvam idam tapamtam
VISVA RUPA 020

dyAvApruthivyOr idam amtaram hi; vyAptam tvayaikEna diSaS ca sarvA:
drushTvAdbhutam rUpam idam tavOgram; IOkatrayam pravayathitam mahAtman
VISVA RUPA 021

amI hi tvA surasamghA viSamti; kE chid bhItA: prAmjalayO gruNamti

svastIti uktvA maharshisiddhasamghA:; stuvamti tvAm stutibhi: pushkalAbhi:
VISVA RUPA 022

rudrAdityA vasavO yE ca sAdhyA; viSvE aSvinau marutaS chOshmapAS ca
gandharvayakshAsurasiddhasamghA; vIkshamtE tvA vismitAS ca iva sarvE
VISVA RUPA 023

rUpam mahat tE bahuvaktranEtram; mahA bAhO bahubAhUrupAdam
bahUdaram bahudamshTrAkarAlam; drushTvA lOkA: pravyathitAs tathAham
VISVA RUPA 024

nabha:spruSam dIptam anEkavarNam; vyAttAnanam dIptaviSAlanEtram
drushTvA hi tvAm pravyathitAmtarAtmA; dhrutim na vindAmi Samam ca vishNO
VISVA RUPA 025

damshTrAkarAlAni ca tE mukhAni; drushTvaiiva kAlAnalasamnibhAni
diSO na jAnE na labhE ca Sarma; prasIda dEvESa jagannivAsa
VISVA RUPA 026

amI ca tvAm dhrutarAshTrasya putrA:; sarvE sahaivAvanipAlasamghai:
bhIshmO drONa: sUtaputras tathAsau; sahAsmadIyair api yOdhamukhyai:
VISVA RUPA 027

vaktrANi tE tvaramANA viSamti; damshTrAkarAlAni bhayAnakAni
kE chid vilagnA daSanAmtarEshu; samdrusyamte chUrNitair uttamAngai:
VISVA RUPA 028

yathA nadInAm bahavO ambuvEgA:; samudram EvAbhimukhA dravamti
tathA tavAmI naralOkavIrA; viSamti vaktrANi abhivijvalamti
VISVA RUPA 29

yathA pradIptam jvalanam patamgA; viSamti nASaya samruddhavEgA:
tathaiva nASaya viSamti lOkAs; tavApi vaktrANi samruddhavEgA:
VISVA RUPA 030

lElihyasE grasamAna: samamtAl; lOkAn samagrAn vadanair jvaladbhi:
tEjObhir ApUrya jagat samagram; bhAsas tavOgrA: pratapamti vishNO
VISVA RUPA 031

AkhyAhi mE kO bhavAn ugrarUpO; namO astu tE dEvavara prasIda
vignAtum ichchhAmi bhavamtam Adyam; na hi prajAnAmi tava pravruttim

Arjuna said:

"In your body I sE Oh God! the different groups of different Creatures, the Creator Brahma sitting on the Seat of the Lotus, divine Sages and Serpents."11 /15).

Oh God of the Universe! Oh the Cosmic formed! I sE you with several hands, bellies, faces, eyes, omnipresent, wearer of infinite forms. I am unable to sE your beginning, middle or the end.11 /16). The Crowned! Holding mace! Holding the discus! Mass of Luminosity! all pervading Light! I sE you, the most difficult to sE! Having a brilliance equal to the Sun and the Fire! The dimensionless! 11 /17).

You are the Supreme Spirit to be learnt! You are the Greatest Refuge for this Universe! You are infinite! You are the Protector of the Eternal Righteous Ethics. You are the Eternal Preson. This is my view.11 /18).

You have no beginning, middle and the end. Your strength is infinite. You have infinite arms. The Sun and the MOon are your eyes. I sE the glowing fire emerging from your open mouth. With your luminosity, you will scorch the whole Universe.11 /19).

Oh Great Soul! The Earth, the Sky, the Space are all full of your Great Glow. Your glow spread in all directions. Haiving seen your wonderful form, fiercely intense, the thrE worlds (Earth, Heaven,

Nether World) get into strife.11 /20).

All the groups of the Gods are entering you. Some of them are praising your glory, bewildered with folded hands.. Great Sages and Saints are praising your glories and sEing only you.11 /21).

Groups of people (list: Rudras, Adityas, Vasus, SAdhyAs, ViSvas, ASvins, Maruts, Ushmapas (ancestors), Gamdharvas, Yakshas, Suras, Siddha) are lOkIng at you with awe.11 /22).

Oh Great We are frightened to sE your form with countless faces, eyes, hands, thighs, tusks,11 /23).

Oh VishNu! I do not get peace (frightened) and courage when I sE you touching the sky!; luminous; multichrome, open mouthed, burning broad eyes. Having seen it, my soul gets perturbed.11 /24).

Your face is fierce with fongs, and lOkIng like the disastrous fire. When I sE it, I am unable to identify directions (East, West etc. i.e. bewildered). I am not able to stay happy or comfortable. Oh Lord of the Gods! Protect me! Oh Omnipresent!.11 /25).

Along with all the sons of DhrutarAshTra, all the groups of kings, Bhishma, DroNa, KarNa, all the prominent warriors of my side, are entering you.11 /26).

They are all in a hurry to enter your mouth which has sharp fangs at the entry. Some are caught between the tEth are seen getting their heads reduced into fine flour. (11 /28)

Just as insects enter into flaring fires with great spEd, the people are also entering into your faces with immense pace.11 /29).

While devouring the world with all your flaring faces, you are enjoying on all the four sides. Your terrible lights are scprcjomg tje Universe with their luminosities.11 /30).

Pl. tell me who you are, bearing this terrible form. I bow down before thE. Oh God of Gods! Kindly be pacified and save me. The foremost creator of this world, I desire to know you. I am unable to understand your true nature and behaviour.11 /31).

SrIbhagavAn uvAcha

kaIO asmi lOkakshayakrut pravruddhO; lOkAn samAhartum iha pravrutta:
rutE api tvA na bhavishyamti sarvE; yE avasthitA: pratyankEshu yOdha:
VISVA RUPA 033

tasmAt tvam uttishTha yaSO labhasva; jitvA SatrUn bhumkshva rAjyam samruddham
mayaivaitE nihata: pUrvam Eva; nimittamAtram bhava savyasAchin
VISVA RUPA 034

drONam ca bhIshmam ca jayadratham ca ; karNam tathAnyAn api yOdhavIrAn
mayA hatAms tvam jahi mA vyathishThA; yudhyasva jEtAsi raNE sapatnAn
sanjaya uvAcha

Etach chhrtvA vachanam kESavyasya; krutAmjalir vEpaMAna: kirITi
namaskrutvA bhUya EvAha krushNam; sagadgadam bhItabhIta: praNamya

The Lord said:

I am the Fate and Time which has flared up to annihilate this creation. I started destroying all these worlds this moment only.

(11 /32).

Oh Proficient Warrior of both hands! Hence, now pl. arise! By defeating foes, get fame! Enjoy vast kingdom. All your enemies have already been killed by me ahead of you. Become only an instrument!11 /33).

DroNa, Bhishma, Jayadratha, KarNa, and all other warriors, already killed by me, now you kill. Do not get daghast. You will conquer your enemies in the battle. Hence fight!11 /34).

(Sanjaya said:)

Hearing all these words of KESava (Krishna) KiriTi (Arjuna) bowed before with folded hands and shivering body Utterly frightened, he knEled before Krishna again and said with gyrating voice:11 /35).

arjuna uvAcha

sthAnE hrushIkESa tava prakIrtyA; jagat prahrushyati anurajyatE ca
rakshAmsi bhItAni diSO dravamti; sarvE namasyanti ca siddhasamghA:
VISVA RUPA 037

kasmAch ca tE na namEran mahAtman; garIyasE brahmaNO api AdikartrE
anamta dEvESa jagannivAsa; tvam aksharam sad asat tatparam yat
VISVA RUPA 038

tvam AdidEva: purusha: purANas; tvam asya viSvasya param nidhAnam
vEttAsi vEdyam ca param ca dhAma; tvayA tatam viSvam anamtarUpa
VISVA RUPA 039

vAyur yamO agnir varuNa: SaSAmka:; prajApatIs tvam prapitAmahaS ca
namO namas tE astu sahasrakrutva:; punaS ca bhUyO api namO namas tE
VISVA RUPA 040

nama: purastAd atha prushThatas tE; namO astu tE sarvata Eva sarva
anamtavIryAmitavikramas tvam; sarvam samApnOshi tatO asi sarva:
VISVA RUPA 041

sakhEti matvA prasabham yad uktam; hE krushNa hE yAdava hE sakhEti
ajAnata mahimAnam tavEdam; mayA pramAdAt praNayEna vApi
VISVA RUPA 042

yach ca avahAsArtham asatkrutO asi; vihAraSaiyAsanabhOjanEshu
EkO atha vApi achyuta tatsamaksham; tat kshAmayE tvAm aham apramEyam
VISVA RUPA 043

pitAsi lOkasya ca rAcharasya; tvam asya pUjyaS ca gurur garIyAn
na tvatsamO asti abhyadhika: kutO anyO; lOkatrayE api apratimaprabhAva
VISVA RUPA 044

tasmAt praNamyA praNidhAya kAyam; prasAdayE tvAm aham ISam Id`yam
pitEva putrasya sakhEva sakhyu:; priya: priyAyArhasi dEva sOd`hum
VISVA RUPA 045

adrushTapUrvam hrushitO asmi drushTvA; bhayEna ca pravayathitam manO mE
tad Eva mE darSaya dEva rUpam; prasIda dEvESa jagannivAsa
VISVA RUPA 046

kirITinam gadinam ca krahastam; ichchhAmi tvAm drashTum aham tathaiva
tEnaiva rUpENa ca turbhujEna; sahasrabAhO bhava viSvamUrte

Arjuna said. Oh HrishI kESA! (Oh Krishna), By singing your glories, the world is getting immense pleasure. It is getting delighted. Demons are running and scattering in the four directions. The groups of sages are saluting you. All this is apt and befitting11 /36).

Oh Great Soul! Oh Infinite! Oh Omnipresent! You are superior to the Creator (four headed God Brahma). You are the foremost cause for this Universe. You are the Supreme Spirit which is beyond both what is gOd and what is bad. Yet, why they do not salute you?11 /37).

You are the First and Foremost God. You are the first and the ancient person. You are the chief refuge for the Universe at the time of disaster for merger. You are the thing to be known. You are the person knowing. You are the subject and the object. Oh dimensionless! This entire Universe is filled with you.11 /38).

(Arjuna again and again knEls before Krishna).

The Wind! The Fire! The God of Rains! The MOn! The Lord of the People! You are the father of

the Creator Brahma (Four headed Brahma). Hence, thousand salutes to you! Salutes again and again!11 /39).

Oh Omni form! Salutes to you from from, behind and all sides. You are a person of infinite strength and valor. You are all pervading in the Universe. Hence you are Everything.11 /40).

Unable to comprehend your cosmic form, I mistOk you only to be an ordinary friend and hence called you "Oh Krishna! Oh YAdava! Oh Friend!" in familiar equalised tone, though with love or accidentally.11 /41).

I appeal to your forbearance and forgiveness. Oh Invincible! For fun or while playing picnicing, slEping, sitting, eating, when alone or in the presence of relatives, I might have behaved with discourtesy towards you. You are the infinite spirit.11 /42).

Oh person of Great Influene! You are the father of this Universe both static and dynamic. You are the worshipable. You are the Supreme Teacher. In the thrE worlds (earth, heaven, nether world), there is nobody who equals you. Then where is the question of superiors to you?11 /43).

Hence, I knEl before you and pray for your grace. Just as a father forgives his son's faults, a friend forgives his pal's errors, a lover forgives his beloved's lapses, please forgive my offenses. You are capable.11 /44).

Oh Lord of Gods! Oh Omnipresent! Having seen the hitherto never seen cosmic form of yours, I am greatly delighted. Yet the same time, I am dEply perturbed with awe and fear. Kindly be pacified. Kindly revert to your old form and save me.11 /45).

Just as in the past, I wish to sE you with your crown, mace and discus. Oh thousand armed! Oh Manifestation of the Universe! Kindly take up your form of four arms. (VS 46).

SrIbhagavAn uvAcha

mayA prasannEna tavArjunEdam; rUpam param darSitam AtmayOgAt
tEjOmayam viSvam anamtam Adyam; yan mE tvad anyEna na drushTapUrvam
VISVA RUPA 048

na vEdayagnAdhyayanair na dAnair; na ca kriyAbhir na tapObhir ugrai:
EvamrUpa: Sakya aham nrulOkE; drashTum tvad anyEna kurupravIra
VISVA RUPA 049

mA tE vyathA mA ca vimUd`habhAvO; drushTvA rUpam ghOram Idrum mamEdam
vyapEtabhI: prItamanA: punas tvam; tad Eva mE rUpam idam prapaSya

sanjaya uvAcha

iti arjunam vAsudEvas tathOktvA; svakam rUpam darSayAm Asa bhUya:
ASvAsayAm Asa ca bhItam Enam; bhUtva puna: saumyavapur mahAtmA

Krishna said: Having been pleased and satisfied, I showed you this luminous, omnipresent, infinite, the very first and foremost, superior cosmic form of mine, by virute of Union of Soul of yours. This, I have not shown to anybody else in the past.

(11 / 47).

Oh, the Great among the Kurus! In this human world it is not possible for anybody to sE this cosmic form of mine in spite of studying Vedas, performing sacrifices, bestowing charities, maintaining and worshipping sacred fires, performing most intense penance. You alone were able to sE.

(11 / 48).

On sEing this terrible form of mine, do not get frightened. Do not get mentally perturbed. Having restored yourself to your poise, please again sE my four armed form.11 /49).

(sanjaya's continues his narration to DhrtarAsh`tra).

Having said thus,the Great Soul VAsudEva (Krishna) showed his four armed form. Thereafter, he reverted back to his two hands form and consoled the bewildered Arjuna.11 /50).

arjuna uvAcha
 VISVA RUPA 051
 drushTvEdam mAnusham rUpam tava saumyam janArdana
 idAnIm asmi samvrutta: sachEtA: prakrutim gata:

Arjuna said to Krishna:
 Oh Savior of People! Having now seen your pleasingly mild human form, I am now restored to normalcy. I have become active and energised again.11 /51).

SrIbhagavAn uvAcha
 sudurdarSam idam rUpam drushTavAn asi yan mama
 dEvA api asya rUpasya nityam darSanakAmkshiNa:

The Lord said:
 The form I showed you is the most difficult to get. Even the Gods long to sE this form everyday.
 (11 / 52).

VISVA RUPA 053
 nAham vEdair na tapasA na dAnEna na chEjyayA
 Sakya EvamvidhO drashTum drushTavAn asi mAm yathA

The form which you have seen , cannot be obtained by studying Vedas, Penance, Charity, Sacrifices.11 /53).

VISVA RUPA 054
 bhaktyA tv ananyayA Sakya aham EvamvidhO arjuna
 gnAtum drashTum ca tattvEna pravEshTum ca paramtapa

Oh Schorcher of Foes! This type I am, can be seen , approached for taking refuge, understanding only though devotion and by nothing else.11 /54).

VISVA RUPA 055
 matkarmakrun matparamO madbhakta: samgavarjita:
 nirvaira: sarvabhUtEshu ya: sa mAm Eti pAmd`ava
 Only he can attain me; who: serves me, believes that
 is devoted to me, relinquished his interest in his own kith and kin, does not despise all the
 Creatures.11 /55).

SIMILARITY TO JESUS' SAYING IN

"Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior (Is 43:10-11)"

Chapter 12: bhakti yOga

BHAGAVADGITA CHAPTER 12 -BHAKTI YOGA

Yoked and unified State of Devotion

arjuna uvAcha
 BHAKTI 001

Evam satatayuktA yE bhaktAs tvAm paryupAsatE
yE ca api aksharam avyaktam tEshAm kE yOgavittamA:

Arjuna said: As per your teachings till now, the UPs and UMPs devote themselves to you and meditate on you. Some others believe in the Supreme Spirit envisaged in Scriptures. between the two, who is a better UP? (DEVOTION 1).

SrIbhagavAn uvAcha
maI AvESya manO yE mAm nityayuktA upAsatE
SraddhayA parayOpEtAs tE mE yuktatamA matA:
BHAkti 3

yE tv aksharam anirdESyam avyaktam paryupAsatE
sarvatragam achimtyam ca kUTastham achalam dhruvam
BHAkti 4

samniyamEndriyagrAmam sarvatra samabuddhaya:
tE prApnuvanti mAm Eva sarvabhUtahitE ratA:
BHAkti 5

klESO adhikataras tEshAm avyaktAsaktachEtasAm
avyaktA hi gatir du:kham dEhavadbhir avApyatE
BHAkti 6

yE tu sarvANi karmANi maI sanyasya matparA:
ananyEnaiva yOgEna mAm dhyAyamta upAsatE
BHAkti 7

tEshAm aham samuddhartA mrutyusamsArasAgarAt
bhavAmi nachirAt pArtha maI AvESitachEtasAm
BHAkti 8

maI Eva mana Adhatsva maI buddhim nivESaya
nivasishyasi maI Eva ata Urdhvam na samSaya:
BHAkti 9

atha chittam samAdhAtum
na SaknOshi maI sthiram
abhyAsayOgEna tatO mAm
ichchhAptum dhanamjaya
BHAkti 10

abhyAsE api asamarthO asi matkarmaparamO bhava
madartham api karmANi kurvan siddhim avApsyasi
BHAkti 11

athaitad api aSaktO asi kartum madyOgam ASrita:
sarvakarmaphalatyAgam tata: kuru yatAtmavAn
BHAkti 12

SrEyO hi gnAnam abhyAsAj gnAnAd dhyAnam viSishyatE
dhyAnAt karmaphalatyAgas tyAgAch chhAmtir anamtaram
BHAkti 13

advEshTA sarvabhUtAnAm maitra: karuNa Eva ca
nirmamO nirahamkAra: samadu:khasukha: kshamI
BHAkti 14

samtushTa: satatam yOgI yatAtmA drud`haniSchaya:
maI arpitamanObuddhir yO madbhakta: sa mE priya:
BHAkti 15

yasmAn nOdvijatE lOkO lOkAn nOdvijatE ca ya:
harshAmarshabhayOdvEgair muktO ya: sa ca mE priya:

BHAKTI 16

anapEksha: Suchir daksha udAsInO gatavyatha:
sarvArambhaparityAgI yO madbhakta: sa mE priya:

BHAKTI 17

yO na hrushyati na dvEshTi na SOchati na kAmkshati
SubhASubhaparityAgI bhaktimAn ya: sa mE priya:

BHAKTI 18

sama: Satrau ca mitrE ca tathA mAnAvamAnayO:
SItoShNasukhadu:khEshu sama: samgavivarjita:

BHAKTI 19

tulyanindAstutir maunI samtushTO yEna kEna chit
anikEta: sthiramatir bhaktimAn mE priyO nara:

BHAKTI 20

yE tu dharmya amrutam idam yathOktam paryupAsatE
Sraddha adhAnA matparamA bhaktAs tE atIva mE priyA:

The Lord said:

The one whose mind is filled with me, who contemplates me in synchronisation and with sincerity is the best UP. This is my opinion. (DEVOTION 2).

Those who control their senses, have an alround equanimous vision, are interested in the welfare of all living creatures, and who worship my indestructible, infinite, inexpressible, omnipresent, indisplaceable, incontemplatable, definite, anvil like supreme spirit will attain me. (DEVOTION 3 (DEVOTION 4).

Those who are interested in the absolute Supreme Spirit will have greater hardships because it is difficult for the body dwellers to get absolute dedication to the Supreme Spirit. (DEVOTION 5).

Those who dedicate all their Actions in favour of me and inalienated dedication meditate and contemplate on me , I shall save such UPs (Persons whose minds are in Union with me) from the bondage of the family and mundane world. (DEVOTION 7).

Focus your mind on me. Induct your intellect into me. By this, when you shed your body, you will dwell in me. There is no doubt about this. (DEVOTION 8).

If you are unable to regulate your intellect and mind, Arjuna! then try to attain me by taking up Practice Path of Union. (DEVOTION 9).

If you are unable to practice the Union, then be engaged in doing my work. If you direct all your actions to me, you will be fulfilled. (DEVOTION 10).

If you are unable to perform my work, at least 1. take shelter in me 2. be my devotee 3. dedicate all the results of your Actions to me.(DEVOTION 11).

When compared to practising Union, the Practice of Knowledge is better. Meditation is better than knowledge. Relinquishment of Result of Action is better than meditation. After the sacrifice of the result, a person will get peace. (DEVOTION 12).

He is dear to me :-- 1. who does not anybody. 2. friendly and kind towards all living creatures. 3. who does not have a seen se of I and My. 4. who is equanimous to joy and sorrow 5. who is always contented. 6. who is always in Union with me 7. who soul is under control 8. determination 9. mind and intellect dedicated to me 10. my devotee. (DEVOTION 13) (DEVOTION 14).

He is dear to me : 1. who does not excite the world 2. who himself does not get excited by the world. 3. who is relieved of joy, sorrow, excitement and fear. (DEVOTION 15).

He is dear to me : 1. Who does not have desires or likes and dislikes; 2. who is clean 3. who is capable 4. who is indifferent both to joy and sorrow 5. who is unexcited 6. who has abandoned the results of all his Actions. 7. my devotee. (DEVOTION 16).

He is dear to me : 1. who does not feel happy 2. does not hate 3. does not regret 4. does not covet 5. who relinquishes both gOd and bad things and events 6. devoted in me. (DEVOTION 17).

He is dear to me:

1. who is equanimous both to friends and enemies. 2. gOd reception and insult 3. vagaries of heat and cold 4. who is balanced 5. who treats both praise and insult equally 6. who speaks less 7.

Contented with whatever little is received 8. uninterested in houses 9. determined and stable mind, 10. my devotee. (DEVOTION 18) (DEVOTION 19).

They are dear to me : 1. who practice this nectar like ethics and righteousness. Such sincere persons who are interested in me and devoted to me. (DEVOTION 20).

Chapter 13: kshEtra kshEtragna vibhAga yOga

BHAGAVADGITA CHAPTER 13 -KSHETRA KSHETRAGNA VIBHAGA YOGA

Kshetra = field i.e. body;

Kshetragna = Person who understands the field, i.e. the true nature of his body.

Sri BhagavAn uvAcha - The GodHead said:

KSHETRA KSHETRAGNA 001

idam SarIram kaumtEya

kshEtram iti abhidhIyatE

Etad yO vEtti tam

prAhu: kshEtragna iti tadvida:

KSHETRA KSHETRAGNA 02

kshEtragnam ca api mAm viddhi

sarvakshEtrEshu bhArata

kshEtrakshEtragnayOr gnAnam

yat taj gnAnam matam mama

KSHETRA KSHETRAGNA 003

tat kshEtram yach ca yAdruk ca yadvikAri yataS ca yat

sa ca yO yatprabhAvaS ca tat samAsEna mE SruNu

KSHETRA KSHETRAGNA 004

rushibhir bahudhA gItam chhandObhir vividhai: pruthak

brahmasUtrapadaiS ca iva hEtumadbhir viniSchitai:

KSHETRA KSHETRAGNA 005

mahAbhUtAni ahamkArO buddhir avyaktam Eva ca

indriyANI daSaikam ca pamcha chEndriyagOcharA:

KSHETRA KSHETRAGNA 006

ichchhA dvEsha: sukham du:kham samghAtaS chEtanA dhruti:

Etat kshEtram samAsEna savikAram udAhrutam

KSHETRA KSHETRAGNA 007

amAnitvam adambhitvam ahimsA kshAmtir Arjavam

AchAryOpAsanam Saucham sthairyam Atmavinigraha:

KSHETRA KSHETRAGNA 008

indriyArthEshu vairAgyam anahamkAra Eva ca

janmamrutyujarAvyAdhidu:khadOshAnudarSanam

KSHETRA KSHETRAGNA 009

asaktir anabhisvanga: putradAragruhAdishu

nityam ca samachittatvam ishTANishTOpapattishu

KSHETRA KSHETRAGNA 10

maI ca ananyayOgEna bhaktir avyabhichAriNI

viviktadESasEvitvam aratir janasamsadi

KSHETRA KSHETRAGNA 011

adhyAtmagnAnanityatvam tatvagnAnArthadarSanam

Etaj gnAnam iti prOktaM agnAnam yad atO anyathA

Path of the Field and the Field-knower Delineation

Also called the Path of Nature and the Supreme Person Delineation

Arjuna said: I wish to know the nature and philosophy of all these: Nature and Super Person and the Field and the Field-Knower , Knower and to be Known. (13/1). (The first verse of Arjuna requesting, is not present in some versions.)

The Lord said:

This body is said to be the Field. Those who know the true nature of this body are called the Field Knowers, by the philosophers. (13/2).

Know that I am the Field-Knower of all Fields. The real knowledge is the awareness of the Field and the Field-Knower. (13/3).

Listen from me, briefly: 1. What the Field is; 2. What type is the Field? 3. What are its affectations? 4. Its origin and mode of origin. 5. the form and the specialities of the Field Knower. 6. How influential he is?

(13/4).

Sages praised the nature of the 13/in myriad ways. Different Vedas praised the FK severally. The Principles of the Supreme Spirit (Brahma SUTras) which are full of clearly defined principles and intelligence have praised the FKrishna (13/5).

This field (body) has briefly been described as being full of

1. Five great spirits of nature (Earth, Water, Fire, Wind, Sky)

2. seen se of I and My.

3. Intellect

4. Nature

5. eleven organs (Voice, legs, hands, urinary aperture, anus, eyes, ears, nose, tongue, skin, mind).

3. five seen sations: 1. sound 2. touch 3. taste 4. form 5. smell.

7. Desire

8. Hatred. 9. Comfort and happiness 10. Sorrow 11. body 12. knowledge 13. courage.

(13/6) FIELD KNOWER 7).

Lack of Conceit, Absence of flamboyance, non-violence, tolerance, simplicity, reverance to the preceptor, courage and composure, self control (13/8)

Disinclination for seen sual pleasures, Absence of ego, SEing the evils of birth, disease, oldage and death,

(13/9)

Absence of interest and experties in wife and children, equanimity towards joys and sorrows

(13/10)

Dedicated unstinted devotion exclusively to me, visiting places in solitude, lack of interest to mEt people (introvert), (13/11)

Always contemplating about spiritual awareness, studying the uses of philosophy, all this is called Knowledge. All else is Ignorance. (13/12).

KSHETRA KSHETRAGNA 012

gnEyam yat tat pravakshyAmi yaj gnAtvAmrutam aSnutE

anAdimat param brahma na sat tan nAsad uchyatE

KSHETRA KSHETRAGNA 013

sarvata:pANipAdam tat sarvatOkshiSirOmukham

sarvata:Srutimal lOkE sarvam Avrutya tishThati

KSHETRA KSHETRAGNA 014

sarvEndriyaguNAbhAsam sarvEndriyavivarjitam

asaktam sarvabhuch ca iva nirguNam guNabhOktru ca

KSHETRA KSHETRAGNA 015

bahir amtaS ca bhUtAnAm acharam ca ram Eva ca

sUkshmatvAt tad avignEyam dUrastham ca amtikE ca tat

KSHETRA KSHETRAGNA 016

avibhaktam ca bhUtEshu vibhaktam iva ca sthitam

bhUtabhartru ca taj gnEyam grasishNu prabhavishNu ca

KSHETRA KSHETRAGNA 017

jyOtishAm api taj jyOtis tamasa: param uchyatE
gnAnam gnEyam gnAnagamyam hrudi sarvasya vishThitam
KSHETRA KSHETRAGNA 018

iti kshEtram tathA gnAnam gnEyam chOktam samAsata:
madbhakta Etad vignAya madbhAvAyOpapadyatE
KSHETRA KSHETRAGNA 019

prakrutim purusham ca iva viddhi anAdI ubhAv api
vikArAmS ca guNAmS ca iva viddhi prakrutisambhavAn
KSHETRA KSHETRAGNA 020

kAryakAraNakartrutvE hEtu: prakrutir uchyatE
purusha: sukhadu:khAnAm bhOktrutvE hEtur uchyatE
KSHETRA KSHETRAGNA 021

purusha: prakrutisthO hi bhumktE prakrutijAn guNAn
kAraNam guNasamgO asya sadasadyOnijanmasu
KSHETRA KSHETRAGNA 022

upadrashTAnumamtA ca bhartA bhOkTA mahESvara:
paramAtmEti ca api uktO dEhE asmin purusha: para:
KSHETRA KSHETRAGNA 023

ya Evam vEtti purusham prakrutim ca guNai: saha
sarvathA vartamAnO api na sa bhUyO abhijAyatE
KSHETRA KSHETRAGNA 024

dhyAnEnAtmani paSyamti kE chid AtmAnam AtmanA
anyE sAmkhyEna yOgEna karmayOgEna ca aparE
KSHETRA KSHETRAGNA 025

anyE tv Evam ajAnamta: SrutvAnyEbhya upAsatE
tE api ca atitaramti Eva mrutyum SrutiparAyaNA:
KSHETRA KSHETRAGNA 026

yAvat sanjayatE kim chit sattvam sthAvarajamgamam
kshEtrakshEtragnasamyOgAt tad viddhi bharatarshabha
KSHETRA KSHETRAGNA 027

samam sarvEshu bhUtEshu tishThamtam paramESvaram
vinaSyatsv avinaSyamtam ya: paSyati sa paSyati
KSHETRA KSHETRAGNA 028

samam paSyam hi sarvatra samavasthitam ISvaram
na hinasti AtmanAtmAnam tatO yAti parAm gatim
KSHETRA KSHETRAGNA 29

prakrutyaiwa ca karmANi kriyamANAni sarvaSa:
ya: paSyati tathAtmAnam akartAram sa paSyati
KSHETRA KSHETRAGNA 030

yadA bhUtapruthagbhAvam Ekastham anupaSyati
tata Eva ca vistAram brahma sampadyatE tadA
KSHETRA KSHETRAGNA 031

anAditvAn nirguNatvAt paramAtmAyam avyaya:
SarIrasthO api kaumTEya na karOti na lipyatE
KSHETRA KSHETRAGNA 032

yathA sarvagatam saukshmyAd AkASam nOpalipyatE
sarvatravasthitO dEhE tathAtmA nOpalipyatE
KSHETRA KSHETRAGNA 033

yathA prakASayati Eka: krutnam lOkam imam ravi:

kshEtram kshEtrI tathA krutsnam prakASayati bhArata
 KSHETRA KSHETRAGNA 034
 kshEtra kshEtragnayOr Evam amtaram gnAna chakshushA
 bhUta prakruti mOksham ca yE vidur yAmti tE param
 SriIbhagavAn uvAcha

Now, I shall tell that which is to be known, knowing which a person becomes immortal. That thing is the the concept of Supreme Spirit which is sheltered in me. It is said to be beyond Action and Reason. (13/13).

The Supreme Spirit is all pervading. It has its hands, legs, eyes, head, mouth, ears all over the Universe. (13/14).

That To-be-known-thing enables and brighten all the senses and attributes. But, it itself has no natural seen se organs or interests. It governs all the senses, devoid of natural characteristics. Yet it is the consumer of formless attributes. (13/15).

amtika= near.

It is within and outside the Creatures. It is both static and dynamic. As it is very subtle, beyond comprehension. It is remote and proximate at the same time. (13/16).

It is indivisible; but appears as though distributed among the Creatures. It is the governor of the Creatures. Know that it is both annihilating and (re-)creating. (13/17).

That philosophical spirit is the 'lighter' for all the lights. It is beyond ignorance. It is the Knowledge, to be known, and the objective of knowing. It is established among the hearts of all. (13/18).

Thus, I have explained briefly the Field, Field Knower, and the Thing-to-be-Known. If my devotee knows all these, he will be entitled to be in Union with Me. (13/19).

Know that both the Nature and the Super Person are the most Ancient. Know that both qualities and perversions are born from the Nature. (13/20).

It is said that Nature is the "Cause" in the Cause and Effect principle. It is said that the Living Soul is the Cause in case of enjoyment of pleasures and suffering of hardships. (13/21).

Though the Living Soul is coexisting with the Nature, he bears and consumes joys and sorrows which are born from the Nature. The companionship of the Living Soul with the Nature is the cause for the Soul's getting a gOd or a bad womb. (gOd birth: such as human; bad birth: such as insect or worm GOd birth: King. Bad birth: Wretched person.)

(13/22).

Within the body, there is the Supreme Person (also called Supreme Spirit, Supreme God) who is witnessing everything. He is different from the Living Soul. He is called the Bearer, Consumer, the Supreme God, Supreme Soul or Supreme Spirit. (13/23).

Thus a person who knows the Nature and the Living Soul , Supreme Spirit along with their qualities, living in any current enviroment, will not be reborn. (13/24).

Through meditation, sEkers can sE the Supreme Spirit, by using the Living Soul. Others may use the Path of Spirit. Some others use the Path of Action. (13/25).

Some others who do not about the Supreme Spirit (Me), out of ignorance listen to other preceptors and meditating as per their guidance. Ultimately, they will become skilled listeners of scriptures and get out of the cycle of the mundane births, deaths and rebirths. (13/26).

Oh the Best of the Bharat Clan! Know that all these Living Creatures consisting both of static and dynamic are born from the consummation of the Field and the Field Knower. (13/27).

A person who knows and understand the Indestructible Supreme God (though bodies are perishable) who is situate equanimously among all the Creatures, will become a true Visionary. (13/28).

A person who can sE the Supreme God equanimously situated within all the Creatures, will not condemn himself using his mind. Through this, he will attain the Ultimate State. (=Union with the Supreme God). (13/29).

He will become a true visionary: who can realise that all the Actions are taking place by the very Nature and through this realisation sEs himself as a Non-Doer. (13/30).

When a person realises that all the "separateness" feelings of the Creatures are a part of Nature and are diverging from the Nature, he will reach a State of the Supreme Spirit. (13/31).

Though the Supreme God is within the body, because of the SG's absoluteness, infinity, ancestral nature, the SG will neither be a Doer nor be a receiver of the results of the Actions which the body performs. (13/32).

Though the sky is present in the entire Universe, it does not merge itself with the Universe, owing to the sky's minuteness. In the same way, though the Supreme God is present in the body does not get merged with the body. (13/33).

Just as the Sun though alone, fills the whole world with light, the Supreme God lights up the body. (13/34).

In this way, those who can know the subtle distinction between the subtle distinction between the Field and the Field Knower, the deliverance of the Creatures from the Nature will attain the Ultimate State. (13/35).

Chapter 14: guNa traya vibhAga yOga

BHAGAVADGITA CHAPTER 14 -GUN`A TRAYA VIBHAGA YOGA

(Three quality classification of humans)

GTVY 01

param bhUya: pravakshyAmi gnAnAnAm gnAnam uttamam
yaj gnAtvA munaya: sarvE parAm siddhim itO gatA:

GTVY 2

idam gnAnam upASritya mama sAdharmyam AgatA:
sargE api nOpajAyamtE pralayE na vyathamti ca

GTVY 03

mama yOnir mahad brahma tasmin garbham dadhAmi aham
sambhava: sarva bhUtAnAm tatO bhavati bhArata

GTVY 04

sarvayOnishu kaumtEya mUrtaya: sambhavamti yA:
tAsAm brahma mahad yOnir aham bIjapada: pitA

GTVY 05

sattvam rajasa tama iti guNA: prakritisambhavA:
nibadhnAmti mahA bAhO dEhE dEhinam avyayam

GTVY 06

tatra sattvam nirmalatvAt prakASakam anAmayam
sukhasamgEna badhnAti gnAnasamgEna ca anagha

GTVY 07

rajO rAgAtmakam viddhi trushNASamgasamudbhavam
tan nibadhnAti kaumtEya karmasamgEna dEhinam

GTVY 08

tamas tv agnAnajam viddhi mOhanam sarvadEhinAm
pramAdAlasyanidrAbhis tan nibadhnAti bhArata

GTVY 09

sattvam sukhe sanjayati raja: karmaNi bhArata
gnAnam Avrutya tu tama: pramAdE sanjayati uta

GUN`A TRAYA 10

rajas tamaS ca abhibhUya sattvam bhavati bhArata
raja: sattvam tamaS ca iva tama: sattvam rajasa tathA

GTVY 11

sarvadArEshu dEhE asmin prakASa upajAyatE
gnAnam yadA tadA vidyAd vivruddham sattvam iti uta

GTVY 12

IObha: pravrutti Arambha: karmaNAm aSama: spruhA
rajasi EtAni jAyamtE vivruddhe bharatarshabha

GTVY 13

apraASO apravruttiS ca pramAdO mOha Eva ca
tamasi EtAni jAyamtE vivruddhE kurunandana
GTVY 14

yadA sattvE pravruddhE tu pralayam yAti dEhabhrut
tadOttamavidAm IOkAn amalAn pratipadyatE
GTVY 15

rajasi pralayam gatvA karmasamgishu jAyatE
tathA pralInas tamasi mUd`hayOnishu jAyatE
GTVY 16

karmaNa: sukrutasyAhu: sAttvikam nirmalam phalam
rajasas tu phalam du:kham agnAnam tamasa: phalam
GTVY 17

sattvAt sanjayatE gnAnam rajasO IObha Eva ca
pramAdamOhau tamaso bhavatO agnAnam Eva ca
GTVY 18

Urdhvam gachchhamti sattvasthanA madhyE tishThamti rAjasA:
jaghanyaguNavruttasthA adhO gachchhamti tAmasA:
GTVY 19

nAnyam guNEbhya: kartAram yadA drashTAnupaSyati
guNEbhyaS ca param vEtti madbhAvam sO adhigachchhati
GTVY 20

guNAn EtAn atItya trIn dEhI dEhasamudbhavAn
janmamrutyuJarAdu:khair vimuktO amrutam aSnute

THE THREE QUALITY DIVISION.

The Lord said:

I taught you the "knowledge best among the knowledges", knowing which all the sages attained the Supreme Deliverance. (14 / 1).

By practising this knowledge, the sages have synchronised their characteristics with mine. At the time of the Mass Disaster, they have not suffered death or rebirth. (14 / 2).

I am the Inseminator. The Great Creator is the uterus for the insemination.

I plant the sperm of life in it. With it, all the Living Creatures are born. (14 / 3).

Arjuna! For all wombs (all the wombs of the Creatures) from which the bodies are born, the master womb is the "Creator (Nature?)". I am the father and the sEd-donor. (14 / 4).

The thrE qualities (Satvam=Tolerant Strength, Rajas=Kingthrust, Tamas+Ignorance and dormant (we can coin the word ignodorma) are born from the Nature. These thrE qualities bind both the body and the Living Soul. (14 / 5).

Among the thrE, the ToleStrong is pure, bright, and peaceful. This binds the Living Soul with Knowledge and Bliss. (14 / 6).

Know that the Kingthrust is full of attachment. It is born from the desire and interest. The KingSpurt binds the Living Soul with thrust for Action. (14 / 7).

Know that the IgnoDorma is born from ignorance. It tempts all the Creatures. IgnoDorma binds the Living Soul with neglect, procrastination and slEp. (14 / 8).

Oh Person of Bharata Clan! ToleStrong leads the Living Soul towards bliss; the KingThrust binds the Soul in Action; the IgnoDorma engulfs Knowledge and lands him Complacence. (14 / 9).

ToleStrong tries to overpower the KingThrust and the IgnoDorma. The KingThrust tries to overpower the ToleStrong and the IgnoDorma. The IgnoDorma tries to control the ToleStrong and the KingThrust. That means there is a triangular conflict among the thrE qualities..(14 / 10)

In the body, among the apertures of seen sual cognity like ears, if there is a feeling of comfort and relief through a feeling of greater knowledge and education, it can be said that the ToleStrong is improving over the other two. (14 / 11).

When the KingThrust is in its ascent in the body, we can sE the indications like covetousness,

determination and adamece, irresistable urge to start Actions, Insatiable desire for seen sual pleasures. (14 / 12).

When the IgnoDorma dominates, indications such as indiscrimination, inaction, inattentiveness, temptation can be found. (14 / 13).

When ToleStrong is on a high, the Living Soul leaves the body and attains the higher Heavens which are facile for the SEkers. (14 / 14).

When the KingThrust is on a high, the Living Soul which leaves the body, it will sEk a body of Active Humans. When the IgnoDorma is on a high, if a Living Soul leaves the body, it will again take up an inferior womb.

(14 / 15).

Actions characterised by ToleStrong will have pure bliss as the result.

Actions characterised by KingThurst will have misery as the result.

Actions characterised by IgnoDorma will have ignorance as the result. (14 / 17).

Born are Knowledge from ToleStrong, Covetousness from the KingThrust, Inert Temptation from the IgnoDorma. (14 / 18).

A Living Soul cannot sE a Doer distinct from the ThrE Qualities. If the Living Soul can recognise me who is an omnipresent intercurrent Supreme Spirit, will attain Union with Me. (14 / 19).

The Living Soul which overcomes and goes beyond the ThrE Qualities will be delivered from the miseries of birth, death and oldageand attain immortality and the Supreme Bliss. (14 / 20)

arjuna uvAcha

GTVY 21

kair limgais trIn guNAn EtAn atItO bhavati prabhO
kimAchAra: katham ca itAms trIn guNAn ativartatE

SrIbhagavAn uvAcha

GTVY 22

prakASam ca pravruttim ca mOham Eva ca pAmd`ava
na dvEshTi sampravrutAni na nivrutAni kAmkshati

GTVY 23

udAsInavad AsInO guNair yO na vichAlyatE

guNA vartamta iti Eva yO avatishThati nEmgatE

GTVY 24

samadu:khasukha: svastha: samalOshTASmakAmchana:

tulyapriyApriyO dhIras tulyanindAtmasamstuti:

GTVY 25

mAnAvamAnayOs tulyas tulyO mitrAripakshayO:

sarvArambhaparityAgI guNAtIta: sa uchyatE

GTVY 26

mAm ca yO avyabhichArENa bhaktiyOgEna sEvatE

sa guNAn samatItyaitAn brahmabhUyAya kalpatE

GTVY 27

brahmaNO hi pratishThAham amrutasya avyayasya ca

SASvatasya ca dharmasya sukhasyaikAmtikasya ca

SrIbhagavAn uvAcha

Arjuna said: Lord! What are the identifications of a person who has overcome these thrE qualities (briefly TQ Conquerer or TQC)? What customs does he follow? What strategies and techniques does he adopt? (14 / 21).

The TQC does not hate wisdom, attachment to worldly life, and temptation, even if they originate

on their own in him. If they exhaust on their own, he does not long for them. (14 /22).

The TQC appears to be uninterested. He is not perturbed by them. He is aware that the thrE qualities are discharging their duties and functions and is not therefore disturbed by them. Hence is beyond the thrE qualities. (14 /23).

The TQC is equanimous to both comforts and hardships. He treats a piece of stone and gold equally. He is equanimous to both what is pleasant and unpleasant and is courageous. He takes both praise and abuse equally. (14 /24).

The TQC treats both honor and dishonor equally. Treats both friends and foes equally. He relinquishes all Actions. (14 /25).

The one who serves me with utmost devotion and solitary intimacy, such person overcome the thrE qualities and will be entitled to attain the State of Union with me. (14 /26).

I am the shelter for the Supreme Spirit, for the eternal deliverance, the everlasting righteousness and the solitarily intimate comfort. (14 /27).

Chapter 15: purushOttama prApti yOga

BHAGAVADGITA CHAPTER `15 -PURUSHOOTTAMA PRAPTI YOGA
(Attainment of Supreme Soul)

PURUSHOOTTAMA 001

UrdhvamUlam adha:SAkham aSvattham prAhur avyayam
chhandAmsi yasya parNAni yas tam vEda sa vEdavit

PURUSHOOTTAMA 02

adhaS chOrdhvam prAsrutAs tasya SAkha; guNapravruddhA vishayapravAlA:
adhaS ca mUIAni anusamtatAni; karmAnubandhIni manushyalOkE

PURUSHOOTTAMA 003

na rUpam asyEha tathOpalabhyatE; nAmtO na ca adir na ca sampratishThA
aSvattham Enam suvirUd`hamUlam; asamgaSastrENa drud`hEna chhittvA

PURUSHOOTTAMA 004

tata: padam tatparimArgitavyam; yasmin gatA na nivartanti bhUya:
tam Eva ca adyam purusham prapadyE; yata: pravrutti: prAsrutA purANI
PURUSHOOTTAMA 005

nirmAnamOhA jitasamgadOshA; adhyAtmanityA viniivruttakAmA:
dvamdvaiv vimuktA: sukhadu:khasamgnair; gachchhamti amUd`hA: padam avyayam tat
PURUSHOOTTAMA 006

na tad bhAsayatE sUryO na SaSAmkO na pAvaka:
yad gatvA na nivartantE tad dhAma paramam mama

PURUSHOOTTAMA 007

mamaivAmSO jIvalOkE jIvabhUta: sanAtana:
mana:shashThAnIndriyANi prakrutisthAni karshati

PURUSHOOTTAMA 008

SarIram yad avApnOti yach ca api utkrAmatISvara:
gruhItvaitAni samyAti vAyur gandhAn ivASayAt

PURUSHOOTTAMA 009

SrOtram ca kshu: sparSanam ca rasanam ghrANam Eva ca
adhishThAya manaS ca ayam vishayAn upasEvatE

PURUSHOOTTAMA 10

utkrAmamtam sthitam vApi bhumjAnam vA guNAnvitam
vimUd`hA nAnupaSyamti paSyamti gnAnachakshusha:

PURUSHOOTTAMA 011

yatamtO yOginaS ca inam paSyamti Atmani avasthitam
yatamtO api akrutAtmAnO nainam paSyamti achEtasa:

PURUSHOOTTAMA 012

yad Adityagatam tEjO jagad bhAsayatE akhilam
yach ca ndramasi yach ca agnau tat tEjO viddhi mAmakam
PURUSHOOTTAMA 013

gAm AviSyA ca bhUtAni dhArayAmi aham OjasA
pushNAmi ca ushadhI: sarvA: sOmO bhUtvA rasAtmaka:
PURUSHOOTTAMA 014

aham vaiSvAnarO bhUtvA prANinAm dEham ASrita:
prANApAnasamAyukta: pachAmi annam ca turvidham
PURUSHOOTTAMA 015

sarvasya ca aham hrudi sannivishTO; matta: smrutir gnAnam apOhanam ca
vEdaiS ca sarvair aham Eva vEdyO; vEdAmtakrud vEdavid Eva ca aham
PURUSHOOTTAMA 016

dvAv imau purushau lOkE ksharaS ca akshara Eva ca
kshara: sarvANi bhUtAni kUTasthO akshara uchyatE
PURUSHOOTTAMA 017

uttama: purushas tv anya: parama atma iti udAhruta:
yO lOkatrayam AviSyA bibharti avyaya ISvara:
PURUSHOOTTAMA 018

yasmAt ksharam atItO aham aksharAd api chOttama:
atO asmi lOkE vEdE ca prathita: purushOttama:
PURUSHOOTTAMA 019

yO mAm Evam asammUd`hO jAnAti purushOttamam
sa sarvavid bhajati mAm sarvabhAvEna bhArata
PURUSHOOTTAMA 020

iti guhyatamam SAstram idam uktam mayAnagha
Etad buddhvA buddhimAn syAt krutakrutyaS ca bhArata
SriBhagavAn uvAcha

PATH OF ATTAINING the SUPREME SPIRIT = POASS.

The Scriptures described the family and the mundane world (hereafter called mundamus) as a fig trE with its rOtS at the apex and branches at the bottom (inverted). All the Vedic verses which propose Action are its leaves. A person who can understand the true nature and spirit of the trE of family and the mundane world is the real knower of Vedas. (POASS 1).

Its buds are the seen sual pleasures. Its branches flourish by the thrE qualities. The invisible rOtS which are born from the currents of the Actions are spread all over the human Earth. (POASS 2).

The form of the mundamus is not available. Its beginning and end, existence are unknown. This strong trE of mundamus is to be cut using the sharp axe of Renunciation. (POASS 3).

Thereafter, one must explore the lotus fEt of the Lord, by attaining which a person will not revert back to the mundanus. I take refuge in the Supreme Person from whom the very old stream of mundanus is emanating and expanding. (POASS 4).

They attain the indestructible and irreplaceable position who: have no ego, temptation, the weakness of attachment to the mundanus, those who realised the Knowledge of the Soul and are engaged in it, who have conquered desires, who are delivered of the duality of joys and sorrows, those who are delivered from ignorance. (POASS 5).

By attaining which State my devotees will not revert back, that State is already bright. It cannot be lighted by the Sun, MOon, and Fire. (POASS 6).

My incarnate is the ancient first human soul. It has 'mind' as the sixth seen se and attracts the other five senses of the body (touch, taste, vision, smell, hearing). (POASS 7).

The soul who is the administrator of the body, takes charge of the body, and leaves the body emerges like wind which draws nectar and scent from the ovary of a flower. (POASS 8).

The soul takes control of the ears, eyes, skin, tongue, nose and the mind to experience the seen sual pleasures. (POASS 9).

The ignoramus cannot sE when the soul attains/leaves/resides in a body. Only those who have the eyes of Knowledge can sE it. (POASS 10).

The active UPs (yogis i.e. persons who are UNITED PERSONS with the Supreme Spirit) can sE the soul well settled in the body. The impure hearted fOls in spite of efforts cannot sE it. (POASS 11).

Know! that the luminance of the Sun which lights the world, the brightness of the MOOn, that of the Fire, all are my brilliance. (POASS 12).

With my energy, I am entering the Earth and bearing the bodies of the Creatures. Through the MOOn's rays, I am cultivating the all the medical herbs. (POASS 13).

I become the God of Fire, reside in the bodies of the Creatures and accompanied by the Wind of Life and the Downward Wind digest all the four types of fOds eaten by the Creatures. (POASS 14).

I live in the hearts of all the static and dynamic creatures in the form of "Consciousness". Only through me, the Creatures get their knowledge, memory and consciousness and lose them. I am the Super Knowledge of all the Vedas. I am the Scholar and the Prophet of the Vedas. (POASS 15).

There are two types of Spirits in the Universe. The first are the Destructible Creatures of the world. The second is the indestructible Soul which is like the anvil of the blacksmith. (The anvil does not change or get hurt even after severe beatings to twist and malleate the iron). (POASS 16).

Apart from the destructible, indestructible souls mentioned above, there is another Supreme Spirit (Supreme God). He is the Infinite Lord. He administers the thrE worlds (heaven, earth, nether world). (POASS 17).

I am beyond both the destructible and the indestructible and greater than the both. Hence I am famous in the world and the Vedas as the Supreme Person.. (POASS 18).

The person who is not clouded by temptation, can recognise me as the Supreme Person. Such knowledgeable untempted person is omniscient, and serves me in all ways. (POASS 19).

Oh Sinless! Oh Arjuna! I taught you this very secret science. The person who studies and understands it becomes an intellectual, wise and accomplished person. (POASS 20).

Chapter 16: dEvAsura sampad vibhAga yOga

BHAGAVADGITA CHAPTER 16 -DAIVASURA SAMPAD VIBHAGA YOGA

Divine, Satanic classification of humans

DAIVASURA 001

abhayam sattvasamSuddhir gnAnayOgavyavasthiti:
dAnam damaS ca yagnaS ca svAdhyAyas tapa Arjavam

DAIVASURA 02

ahimsA satyam akrOdhas tyAga: SAmtir apaiSunam
dayA bhUtEshv alOluptvam mArdavam hrIr achApalam

DAIVASURA 003

tEja: kshama dhruiti: Saucham adrOhO nAtimAnitA
bhavamti sampadam daivIm abhijAtasya bhArata

DIVINE AND DEVIL DIVISION (DDD)

From DDD 1 to DDD 3, Krishna describes the characteristics of the wealth of Divinity. DDD 4 to DDD 24 is the description of the Devil.

The Lord said:

WEALTH OF DIVINITY

Fearlessness, Strength, Intellectual purity, settled serious interest in the Path of Knowledge, Charity, Self Control (of external senses), Sacrifice (in the meaning of worship tOI), Studies through self

effort, Modesty and simplicity (DDD 1)

Non-violence, Truth, Unirritability, Sacrifice (in the meaning of foregoing), Peace, Absence of stinginess, abandoning abuse of others, compassion on all Creatures, absence of voetousness, softness, seen se of shame, absence of fickleness (DDD 2)

Brilliance, Tolerance and Endurance, Courage, Cleanliness and hygiene, Absence of enmity, Absence of ego and pride, --- these are all the acquisitions of a person who is entitled to be divine. (DDD 3).

DAIVASURA 004

dambhO darpO atimAnaS ca krOdha: pArushyam Eva ca
agnAnam ca abhijAtasya pArtha sampadam AsurIm

DAIVASURA 005

daivI sampad vimOkshAya nibandhAyAsurI matA
mA Sucha: sampadam daivIm abhijAtO asi pAmd`ava

DAIVASURA 006

dvau bhUtasargau lOkE asmin daiva Asura Eva ca
daivO vistaraSa: prOkta Asuram pArtha mE SruNu

DAIVASURA 007

pravruttim ca nivruttim ca janA na vidur AsurA:
na Saucham nApi ca achArO na satyam tEshu vidyatE

DAIVASURA 008

asatyam apratishTham tE jagad Ahur anISvaram
aparaspasambhUtam kim anyat kAmahaitukam

DAIVASURA 009

EtAm drushTim avashTabhya nashTAtmAnO alpabuddhaya:
prabhavamti ugrakarmANa: kshayAya jagatO ahitA:

DAIVASURA 10

kAmam ASritya dushpUram dambhamAnamadAnvitA:
mOhAd gruhItvAsadgrAhAn pravartamTE aSuchivratA:

DAIVASURA 011

chimtAm aparimEyAm ca pralayAmtAm upASritA:
kAmOpabhOgaparamA EtAvad iti niSchitA:

DAIVASURA 012

ASApASaSatair baddhA: kAmakrOdhaparAyaNA:
IhamtE kAmabhOgArtham anyAyEnArthasamchayAn

DAIVASURA 013

idam adya mayA labdham idam prApsyE manOratham
idam astIdam api mE bhavishyati punar dhanam

DAIVASURA 014

asau mayA hata: Satrur hanishyE ca aparAn api
ISvarO aham aham bhOgI siddhO aham balavAn sukhI

DAIVASURA 015

Ad`hyO abhijanavAn asmi kO anyO asti sadruSO mayA
yakshyE dAsyAmi mOdishya iti agnAnavimOhitA:

DAIVASURA 016

anEkachittavibhrAmtA mOhajAlasamAvrutA:

prasaktA: kAmabhOgEshu patamti narakE aSuchau
DAIVASURA 017

AtmasambhA vitA: stabdhA dhanamAnamadAnvitA:
yajamtE nAmayagnais tE dambhEnAvidhipUrvakam
DAIVASURA 018

ahamkAram balam darpam kAmam krOdham ca samSritA:
mAm AtmaparadEhEshu pradvishamtO abhyasUyakA:
DAIVASURA 019

tAn aham dvishata: krUrAn samsArEshu narAdhamAn
kshipAmi ajasram aSubhAn AsurIshv Eva yOnishu
DAIVASURA 020

AsurIm yOnim ApannA mUd'hA janmani janmani
mAm aprApyaiva kaumtEya tatO yAmi adhamAm gatim
DAIVASURA 021

trividham narakasyEdam dvAram nASanam Atmana:
kAma: krOdhas tathA IObhas tasmAd Etat trayam tyajEt
DAIVASURA 022

Etair vimukta: kaumtEya tamOdvArais tribhir nara:
Acharati Atmana: SrEyas tatO yAti parAm gatim
DAIVASURA 023

ya: SAstravidhim utsrujya vartatE kAma kArata:
na sa siddhim avApnOti na sukham na parAm gatim
DAIVASURA 024

tasmAch chhAstram pramANam tE kArya akArya vyavasthitau
gnAtva SAstravidhAnOktam karma kartum ihArhasi

arjuna uvAcha

WEALTH OF A DEMON

Hypocrisy, Flamboyance, Conceit and Pride, Anger, Rudeness, Ignorance are all the acquisitions of a person who is fit to be a demon. (DDD 4).

The wealth of divinity promotes deliverance. The demoniacal possessions lead to attachment. Oh Arjuna! You are born with divine possessions. Hence do not grieve. (DDD 5).

In this world two types of creations have taken place. The Divine. The demoniacal. I have already explained in detail the divine possessions. Now I shall explain the demoniacal possessions. Oh Partha! Listen! (DDD 6)..

The demons do not know the traits of Action or Inaction. They do not know cleanliness, tradition or the the truth. (DDD 7).

The demoniacs say describe this world as false, shelterless, atheistic, evolutionary (generated on its own). They say that there are no other causes, and that it has an origin of lust and desire. (DDD 8). Having these perspectives and theories as base, the demoniacs who are devoid of the knowledge of the soul, knaves, barbarians, malicious and malivole persons, are born in this world to destroy it. (DDD 9).

The demoniacs have insatiable lust. They are full of hypocrisy, conceit and pride. Because of temptation, they will be worshipping sundry Devillish Gods and performing unclean rituals. (DDD 10).

Till their death, they suffer boundless misery. They determine that seen sual enjoyment is the chief goal of life. (DDD 11).

Hundred lassos of grEd bind them. They are enamoured with lust and anger. For enjoying the seen sual pleasures , they will be committing unjust acts and accumulating wealth and possessions. (DDD 12).

Today I have got this. I shall fulfil this desire. I have this. I shall get more money again. (DDD 13).
I killed this enemy. I can still kill others. I am the God. I am the enjoyer. I am the Achiever and
Fulfilled. I am the Strong person. I am the happiest. (DDD 14).

I am rich. I am respectable. Who is there equal to me? I can give charity. I can enjoy and please
myself. Thus the demoniacs are tempted in ignorance. (DDD 15).

These demoniacs are with deluded minds. Surrounded by lots of temptations. Engaged in lustful
enjoyments. They will ultimately be condemned into the dirty hells. (DDD 16).

The demoniacs praise themselves. They lack humility and obedience. They are proud of wealth,
honor and conceit. Full of hypocrisy, they are performing sacrifices which are namesake and not
as prescribed by the scriptures. (DDD 17).

Having sheltered Ego, brutal force, flamboyance, lust, anger, they are blaming me residing in the
righteous persons and abusing them out of envy. (DDD 18).

I am placing all such demoniacs who are venomous, cruel, the worst humans in this mundanus,
eternally in a series of inauspicious and demoniacal wombs. (DDD 19).

Oh Son of Kumti! In every rebirth, they will be born in devilish wombs and those ignoramuses
without attaining me, fall to further depths. (DDD 20).

There are thrE door to hell. 1. Lust 2. Anger 3. Covetousness. These are destructive of the person in
whom they reside. Hence, all these thrE are to be shed. (DDD 21).

A person who is delivered of these thrE gates of darkness, will do gOd to himself and by that attains
the Supreme State. (DDD 22).

He who violates the prescriptions of the scriptures and behaves as per the dictates of lust, he does not
get the fulfilment or happiness or the Supreme State. (DDD 24).

For you the parameter and the standard are the scriptures in determining both what is to be done and
not to be done. Having known the methods prescribed by the scriptures, you will be qualified to
perform Actions. (DDD 24).

Chapter 17: SraddhA traya vibhAga yOga

BHAGAVADGITA CHAPTER 17 --S'RADDHA TRAYA VIBHAGA YOGA

ThrE-fold classification
of interests and sincerity

STVY 01

yE SAstravidhim utsrujya
yajamtE SraddhayAnvitA:
tEshAm nishThA tu kA krushNa
sattvam AhO rajas tama:

What is S`hraddha or (S`raddha)?

S`hraddha according to dictionary by Shri Vaman Shivram Apte has seven meanings.

1. Belief, confidence, faith, trust.
2. Belief in divine revelation, religious faith.
3. Sedateness, composure of mind.
4. Intimacy, familiarity.
5. Respect, reverence.
6. Strong, vehement desire.
7. The longing of a pregnant woman.

What is NishTha?

15 meanings for NishTha:

1. Being in or situated on.
2. Depending on or resting on.
3. Devoted or attached to.
4. Devotion or application, close attachment.
5. Believing in.

NishThA (long vowel)

6. Position, condition.
7. Fixedness, steadiness.
8. Devotion or application/
9. Belief, firm adherence, faith.
10. Excellence, perfection, proficiency, skill
11. Conclusion, end, termination.
12. The catastrophe or end of a drama.
13. Accomplishment, culmination, culmination point.
14. Death, destruction, disappearance from the world at a fixed time.
15. Fixed or certain knowledge, certainty.
16. Begging
17. Anxiety, distress, suffering, trouble.

Arjuna said:

Krishna! What will be the position of those who perform sacrifices (ritual worships) with faith? Is it tolestrong, Kingthrust, or Ignodorma? (THREE ADHERENCES 1).

SrIbhagavAn uvAcha

trividhA bhavati SraddhA dEhinAm sA svabhAvaja

sAttvikI rAjasI ca iva tAmasI chEti tAm SruNu

STVY 03

sattvAnurUpA sarvasya SraddhA bhavati bhArata

SraddhAmayO ayam purushO yO yachchhraddha: sa Eva sa:

STVY 04

yajamtE sAttvikA dEvAn yaksharakshAmsi rAjasA:

prEtAn bhUtagaNAmS ca anyE yajamtE tAmasA janA:

STVY 05

aSAstravihitam ghOram tapyamtE yE tapO janA:

dambhAhamkArasamyuktA: kAmarAgabalAnvitA:

STVY 06

karSayamta: SarIrastham bhUtagrAmam achEtasa:

mAm ca ivAmta: SarIrastham tAn viddhi AsuraniSchayAn

STVY 07

AhAras tv api sarvasya trividhO bhavati priya:

yagnas tapas tathA dAnam tEshAm bhEdam imam SruNu

STVY 08

Ayu: sattvabalArOgyasukhaprItivivardhanA:

rasyA: snigdha: sthira hrudyA AhArA: sAttvikapriya:

STVY 09

kaTvamlalavaNAtyushNatIkshNarUkshavidAhina:

AhArA rAjasasyEshTA du:khaSOkAmayapradA:

S`RADDHA TRAYA 10

yAtayAmam gatarasam pUti paryushitam ca yat

uchchhishTam api ca amEdhyam bhOjanam tAmasapriyam

STVY 11

aphalAkAmkshibhir yagnO vidhidrushTO ya ijjatE

yashTavyam EvEti mana: samAdhAya sa sAttvika:

STVY 12

abhisamdhAya tu phalam dambhArtham api ca iva yat

ijjatE bhārataSrEshTha tam yagnam viddhi rAjasam

STVY 13

vidhihInam asrushTAnnam mamtrahInam adakshiNam
SraddhAvirahitam yagnam tAmasam parichakshatE
STVY 14

dEvadvijaguruprAgnapUjanam Saucham Arjavam
brahmacharyam ahimsA ca SARIram tapa uchyatE
STVY 15

anudvEgakaram vAkyam satyam priyahitam ca yat
svAdhyAyAbhyasanam ca iva vAmmayam tapa uchyatE
STVY 16

mana:prasAda: saumyatvam maunam Atmavinigraha:
bhAvasamSuddhir iti Etat tapO mAnasam uchyatE
STVY 17

SraddhayA parayA taptam tapas tat trividham narai:
aphalAkAmkshibhir yuktai: sAttvikam parichakshatE
STVY 18

satkAramAnapUjArtham tapO dambhE na ca iva yat
kriyatE tad iha prOktaM rAjasam ca lam adhruvam
STVY 19

mUd'hagrAhENAtmanO yat pId'aya kriyatE tapa:
parasyOtsAdanArtham vA tat tAmasam udAhrutam
STVY 20

dAtavyam iti yad dAnam dIyatE anupakAriNE
dESE kAIE ca pAtrE ca tad dAnam sAttvikam smrutam
STVY 21

yat tu prati upakAra artham phalam uddiSya vA puna:
dIyatE ca pariklishTam tat dAnam rAjasam smrutam
STVY 22

adESakAIE yad dAnam apAtrEbhyaS ca dIyatE
asatkrutam avagnAtam tat tAmasam udAhrutam
STVY 23

Om tat sad iti nirdESO brahmaNas trividha: smruta:
brAhmaNas tEna vEdAS ca yagnAS ca vihitA: purA
STVY 24

tasmAd Om iti udAhrutya yagna dAna tapa: kriyA:
pravartamTE vidhAna uktA: satatam brahma vAdinAm
STVY 25

tad iti anabhisamdhAya phalam yagnatapa:kriyA:
dAna kriyAS ca vividhA: kriyamTE mOksha kAmkshibhi:
STVY 26

sad bhAvE sAdhu bhAvE ca sad iti Etat prayujyatE
praSastE karmaNi tathA sachchhabda: pArtha yujyatE
STVY 27

yagnE tapasi dAnE ca sthiti: sad iti chOchyatE
karma ca iva tadarthIyam sad iti EvAbhidhIyatE
STVY 28

aSraddhayA hutam dattam tapas taptam krutam ca yat
asad iti uchyatE pArtha na ca tat prEtya nO iha

The Lord said:

The faith and steadiness of a living soul is of thrE types: 1. Tolestrong 2. Kingthrust 3. Ignodorma.
It accrues from the remnants of the previous births. Listen that. (THREE ADHERENCES 2)

Every person's faith and adherence will depend on the inner consciousness. The Supreme Spirit is full of faith and adherence. The intellectual personality trait of a person depends on his sincerity towards the target of worship. (THREE ADHERENCES 3).

The tolestrong will worship the Heavenly Gods. The Kingthrusts will worship the lower Gods and demons. The ignodorma worship the ghosts etc. (THREE ADHERENCES 4).

Some people do an extremely painful penance using methods not prescribed by scriptures. Their penance is filled with hypocrisy, pride and strong in desire and attachment. (THREE ADHERENCES 5).

They hurt the body, the five elements (earth, water, fire, wind and sky), and ME (Supreme Person) present in them. Such persons are following the demoniacal practices. (THREE ADHERENCES 6).

FOD taken by all is of thrE types: 1. Sacrificial 2. Penance (ascetic) 3. Charity. Here are the differences among them. Listen. (THREE ADHERENCES 7).

Satvic FOD

The tolestrong prefer and relish the following fODs: 1. Those which increase longevity, stamina, strength, health, comfort, and affection. 2. Those which are juicy (succulent), oily, stable, and heartening. (THREE ADHERENCES 8).

Rajasic FOD

The Kingthrusts prefer and relish the following fODs: 1. hot and pungent, 2. salty 3. high temperature 4. caustic 5. dry 6. inflammatory and thirst generating, and cause distress and misery. (THREE ADHERENCES 9).

Tamasic FOD

The Ignodorma prefer and relish 1. fOD cOked prior two and half hours earlier, 2. devoid of juice and succulence, 3. Ozing bad odours, 4. stale, 5. left out by others, 6. and not sacred. (THREE ADHERENCES 10).

The Tolestrong perform sacrifices without attachment to results. They consider the performing sacrifices as a duty. They perform the sacrifices by adhering to the methods stipulated by the scriptures. (THREE ADHERENCES 11).

The Kingthrusts perform sacrifices 1. anticipating results; 2. to show their grandeur. (THREE ADHERENCES 12).

It is said that the Ignodorma perform sacrifices 1. without following the prescribed methods, 2. without distributing fOD, 3. without the Vedic Chants, 4. without the remuneration to the Priests. (THREE ADHERENCES 13).

It is said that the penance performed by the body (physical penance) consists of 1. worship of Gods, Preceptor, and Scholars 2. clean and simple 3. celibasy 4. non-violence. (THREE ADHERENCES 14).

It is said that the verbal penance consists of 1. spEch not frightening others 2. spEch which is true, pleasing and benevolent 3. spEch which is related to study of Vedas. (THREE ADHERENCES 15).

It is said that the mental (inner) penance consists of: 1. Filled with sincerity, simplicity, silence, self-control and honest dealing etc. (THREE ADHERENCES 16).

It is said that a ToleStrong penance consists of all the thrE types (physical penance, verbal penance, and mental penance) when it is performed by persons who have relinquished their desire for results, (THREE ADHERENCES 17).

The KingThrust penance is aimed at obtaining felicitation, honor and worship and is hypocritical. The penance is indefinite and ephemeral. (Does not last long.) (THREE ADHERENCES 18).

The Ignodorma penance consists of self inflicting injuries to one's own body and pain to mind, or intended to destroy others. (THREE ADHERENCES 19).

The ToleStrong Charity consists of offerings to a person who is a virtuous scholar, who is not capable of doing something in return. It is given at the right place, right time and to the fittest person. (THREE ADHERENCES 20).

The KingThrust Charity consists of offerings intended to obtain something in return, or expecting Heaven. (THREE ADHERENCES 21).

The Ignodorma Charity consists of offerings given at unclean places, unclean times and situations, and to undeserving persons who are devoid of refined ideas. The offerings are made with contempt. (THREE ADHERENCES 23).

According to the Scriptures, the thrE names "Om, Tat, Sat" indicate the Supreme Spirit. In the ancient times, these thrE names were created to represent the Priests, Vedas (Scriptures) and the Sacrifices".

(THREE ADHERENCES 23).

Hence the worshippers of the Supreme Spirit first chant the sacred sound 'Om' and then start performing the functions of sacrifice, charity and penance. (THREE ADHERENCES 24).

The sEkers of deliverance perform the sacrifices, penance and charity after chanting the sacred sound "Tat". (THREE ADHERENCES 25)..

The sacred sound "Sat" is used in all auspicious functions. The sound is indicative of the Supreme Spirit. The words Sat-bhAva (Sadbhava) = Noble idea, SADhu BhAva = Gentle Idea consist of the sound "Sat".

(THREE ADHERENCES 26).

The sound "Sat" is used in respect of Sacrifice, Penance and Charity. Other actions and functions which are directed towards the thrE are also treated as "Sat". (THREE ADHERENCES 27).

It is said that the Sacrifices, Penance, and Charity and all other actions and functions which are done without sincerity, are called "Asat" (Not righteous). (THREE ADHERENCES 28).

Chapter 18: mOksha sanyAsa yOga

BHAGAVADGITA CHAPTER 18 -mOksha SANYASA YOGA

Yoked and unified path and state of Liberation and Renunciation

MSY 01

Arjuna uvAcha:

sanyAsasya mahA bAhO tatvam ichchhAmi vEditum
tyAgasya ca hrushIkESa pruthak kESinishUdana

Arjuna said: Oh HrishikESa! Oh MahA BahO! Oh Slayer of KeSi (A demon)! I desire to hear from you the philosophical nature of relinquishment and renunciation. (liberation 1).

SrIbhagavAn uvAcha

MSY 2

kAmyAnAm karmaNAm nyAsam sanyAsam kavayO vidu:
sarvakarmaphalatyAgam prAhus tyAgam vichakshaNA:

MSY 3

tyAjyam dOshavad iti EkE karma prAhur manIshiNa:
yagnadAnatapa:karma na tyAjyam iti ca aparE

MSY 04

niSchayam SruNu mE tatra tyAgE bharatasattama

tyAgO hi purushavyAghra trividha: samprakIrtita:

MSY 05

yagnadAnatapa:karma na tyAjyam kAryam Eva tat
yagnO dAnam tapaS ca iva pAvanAni manIshiNAm

MSY 06

EtAni api tu karmANi samgam tyaktvA phalAni ca
kartavyAnIti mE pArtha niSchitam matam uttamam

MSY 07

niyatasya tu sanyAsa: karmaNO nOpapadyatE

mOhAt tasya parityAgas tAmasa: parikIrtita:

MSY 08

du:kham iti Eva yat karma kAyaklESabhayAt tyajEt
sa krutvA rAjasm tyAgam naiva tyAgaphalam labhEt

MSY 09

kAryam iti Eva yat karma niyatam kriyatE arjuna
samgam tyaktvA phalam ca iva sa tyAga: sAttvikO mata:
mOksha SANYASA 10

na dvEshTi akuSalam karma kuSalE nAnushajjatE
tyAgI sattvasamAvishTO mEdhAvI chhinnasamSaya:
MSY 11

na hi dEhabhrutA Sakyam tyaktum karmANi aSEshata:
yas tu karmaphalatyAgI sa tyAgIti abhidhIyatE
MSY 12

anishTam ishTam miSram ca trividham karmaNa: phalam
bhavati atyAginAm prEtya na tu sanyAsinAm kva chit
MSY 13

pamchaitAni mahA bAhO kArANAni nibOdha mE
sAmkhyE krutAmTE prOktAni siddhayE sarvakarmaNAm
MSY 14

adhishThAnam tathA kartA karaNam ca pruthagvidham
vividhAS ca pruthakchEshTA daivam ca ivAtra pamchamam
MSY 15

SarIraVAmmanObhir yat karma prArabhatE nara:
nyAiyam vA viparItam vA pamchaitE tasya hEtava:
MSY 16

tatraivam sati kartAram AtmAnam kEvalam tu ya:
paSyati akrutabuddhitvAn na sa paSyati durmati:
MSY 17

yasya nAhamkrutO bhAvO buddhir yasya na lipyatE
hatvApi sa imA&l lOkAn na hamti na nibadhyatE
MSY 18

gnAnam gnEyam parignAtA trividhA karmachOdanA
karaNam karma kartEti trividha: karmasamgraha:
MSY 19

gnAnam karma ca kartA ca tridhaiva guNabhEdata:
prOchyatE guNasamkhyAnE yathAvach chhruNu tAni api
MSY 20

sarvabhUtEshu yEnaikam bhAvam avyayam IkshatE
avibhaktam vibhaktEshu taj gnAnam viddhi sAttvikam
MSY 21

pruthaktvEna tu yaj gnAnam nAnAbhAvAn pruthagvidhAn
vEtti sarvEshu bhUtEshu taj gnAnam viddhi rAjasam
MSY 22

yat tu krutnavad Ekasmin kAryE saktam ahaitukam
atatvArthavad alpam ca tat tAmasam udAhrutam
MSY 23

niyatam samgarahitam arAgadvEshata: krutam
aphalaprEpsunA karma yat tat sAttvikam uchyatE
MSY 24

yat tu kAmEpsunA karma sAhamkArENa vA puna:
kriyatE bahulAyAsam tad rAjasam udAhrutam
MSY 25

anubandham kshayam himsAm anapEkshya ca paurusham
mOhAd ArabhyatE karma yat tat tAmasam uchyatE
MSY 26

muktasamgO anahamvAdI dhrutyutsAhasamanvita:
siddhyasiddhyOr nirvikAra: kartA sAttvika uchyatE
MSY 27

rAgI karmaphalaprEpsur lubdhO himsAtmakO aSuchi:
harshaSOkAnvita: kartA rAjasa: parikIrtita:
MSY 28

ayukta: prAkruta: stabdha: SaThO naikrutikO alasa:
vishAdI dIrghasUtrI ca kartA tAmasa uchyatE
MSY 29

buddhEr bhEdam dhrutES ca iva
guNatas trividham SruNu
prOchyamAnam aSEshENa
pruthaktvEna dhanamjaya
MSY 30

pravruttim ca nivruttim ca kAryAkAryE bhayAbhayE
bandham mOksham ca yA vEtti buddhi: sA pArtha sAttvikI
MSY 31

yayA dharmam adharmam ca kAryam ca akAryam Eva ca
ayathAvat prajAnAti buddhi: sA pArtha rAjasi
MSY 32

adharmam dharmam iti yA manyatE tamasAvrutA
sarvArthAn viparItAmS ca buddhi: sA pArtha tAmasi
MSY 33

dhrutyA yayA dhArayatE mana:prANEndriyakriyA:
yOgEnAvyabhichAriNyA dhruti: sA pArtha sAttvikI
MSY 34

yayA tu dharmakAmArthAn dhrutyA dhArayatE arjuna
prasamgEna phalAkAmkshI dhruti: sA pArtha rAjasi
MSY 35

yayA svapnam bhayam SOkam vishAdam madam Eva ca
na vimumchati durmEdhA dhruti: sA pArtha tAmasi
MSY 36

sukham tv idAnIm trividham SruNu mE bharatarshabha
abhyAsAd ramatE yatra du:khAmtam ca nigachchhati
MSY 37

yat tadagrE visham iva pariNAme amrutOpamam
tat sukham sAttvikam prOktam AtmabuddhiprasAdajam
MSY 38

vishayEndriyasamyOgAd yat tadagrE amrutOpamam
pariNAme visham iva tat sukham rAjasmrutam
MSY 39

yad agrE ca anubandhE ca sukham mOhanam Atmana:
nidrAlasyapramAdOttam tat tAmasam udAhrutam
MSY 40

na tad asti pruthivyAm vA divi dEvEshu vA puna:
sattvam prakrutijair muktam yad Ebhi: syAt tribhir guNai:

MSY 41

brAhmaNa kshatriyaviSAm SUdrANAm ca paramtapa
karmANi pravibhaktAni svabhAva prabhavair guNai:
SamO damas tapa: Saucham kshAmtir Arjavam Eva ca

gnAnam vignAnam Astikyam brahmakarma svabhAvajam

MSY 42

Sauryam tEjO dhritir dAkshyam yuddhE ca api apalAyanam
dAnam ISvarabhAvaS ca kshatrakarma svabhAvajam
krushi gOrakshya vANijyam vaiSyakarma svabhAvajam
paricaryAtmakam karma SUdrasyApi svabhAvajam

svE svE karmaNi abhirata: samsiddhim labhatE nara:
svakarma nirata: siddhim yathA vindati tat SruNu
yata: pravruttitir bhUtAnAm yEna sarvam idam tatam
svakarmaNA tam abhyarchya siddhim vindati mAnava:
SrEyAn svadharmO viguNa: paradharmAt svanushThitAt
svabhAvaniyatam karma kurvan nApnOti kilbisham
sahajam karma kaumtEya! sadOsham api na tyajEt
sarvArambhA hi dOshENa dhUmEn Agnir iva AvrutA:
asaktabuddhi: sarvatra jitAtmA vigataspruha:
naishkarmyasiddhim paramAm sanyAsEna adhigachchhati
MSY 50

siddhim prAptO yathA brahma tathApnOti nibOdha mE
samAsEnaiva kaumtEya nishThA gnAnasya yA parA
MSY 51

buddhyA viSuddhayA yuktO dhruvyAtmAnam niyamyA ca
SabdAdIn vishayAms tyaktvA rAgadvEshau vyudasya ca
MSY 52

viviktasEvI laghvASI yata vAkkAya mAnasa:
dhyAnayOgaparO nityam vairAgyam samupASrita:
MSY 53

ahamkAram balam darpam kAmam krOdham parigraham
vimuchya nirmama: SAMtO brahmabhUyAya kalpatE
MSY 54

brahmabhUta: prasannAtmA na SOchati na kAmkshati
sama: sarvEshu bhUtEshu madbhaktim labhatE parAm
MSY 55

bhaktyA mAma abhijAnAti yAvAn yaS ca asmi tatvata:
tatO mAma tatvatO gnAtvA viSatE tadanamtaram
MSY 56

sarvakarmANi api sadA kurvANO madvyapASraya:
matprasAdAd avApnOti SASvatam padam avyayam
MSY 57

chEtasA sarvakarmANi maI sanyasya matpara:
buddhiyOgam upASritya machchitta: satatam bhava
MSY 58

machchitta: sarvadurgANi matprasAdAt tarishyasi
atha chEt tvam ahamkArAn na SrOshyasi vinamkshyasi
MSY 59

yad ahamkAram ASritya na yOtsya iti manyasE
mithyaisha vyavasAyas tE prakrutis tvAm niyOkshyati
MSY 60

svabhAvajEna kaumtEya nibaddha: svEna karmaNA
kartum nEchchasi yan mOhAt karishyasi avaSO api tat

MSY 61

ISvara: sarvabhUtAnAm hruddeESE arjuna tishThati
bhrAmayan sarvabhUtAni yamtrArUd'hAni mAyayA

MSY 62

tam Eva SaraNam gachchha sarvabhAvEna bhArata
tatprasAdAt parAm SAmtim sthAnam prApsyasi SASvatam

MSY 63

iti tE gnAnam AkhyAtam guhyAd guhyataram mayA
vimruSyaitad aSEshENa yathEchchhasi tathA kuru

MSY 64

sarva guhyatamam bhUya: SruNu mE paramam vacha:
ishTO asi mE drud'ham iti tatO vakshyAmi tE hitam

MSY 65

man(t) manA bhava mad bhaktO mad yAjI mAm namaskuru
mAm Evaishyasi satyam tE pratijAnE priyO asi mE

MSY 66 :

sarvadharmAn parityajya
mAm Ekam SaraNam vraja
aham tvA sarvapApEbhyO
mOkshaIshyAmi mA Sucha:

MSY 67

idam tE nAtapaskAya nAbhaktAya kada ca na
na ca aSuSrUshavE vAchyam na ca mAm yO abhyasUyati

MSY 68

ya idam paramam guhyam mad bhaktEshv abhidhAsyati
bhaktim maI parAm krutvA mAm Evaishyati asamSaya:
MSY 69

na ca tasmAn manushyEshu kaS chin mE priyakrutlama:
bhavitA na ca mE tasmAd anya: priyatarO bhuvi

MSY 70

adhyEshyatE ca ya imam dharmyam samvAdam AvayO:
gnAna yagnEna tEna aham ishTa: syAm iti mE mati:

MSY 71

SraddhAvAn anasUyaS ca
SruNuyAd api yO nara:
sO api mukta: Subha IOkAn
prApnuyAt puNyakarmaNAm
MSY 72

kachchid Etach chhrutam pArtha
tvayaikAgrENa chEtasA
kachchid agnAna sammOha:
pranashTas tE dhanamjaya
nashTO mOha: smrutir labdhA
tvatprasAdAn mayAchyuta
sthitO asmi gatasamdEha:
karishyE vachanam tava
sanjaya uvAcha
iti aham vAsudEvasya
pArthasya ca mahAtmana:
samvAdam imam aSrausham

adbhutam rOmaharshaNam
 vyAsa prasAdAch chhrtavAn
 Etad guhyam aham param
 yOgam yOgESvarAt krushNAt
 sAkshAt kathayata: svayam
 rAjan samsmrutya samsmrutya
 samvAdam imam adbhutam
 kESava arjunayO: puNyam
 hrushyAmi ca muhur muhu:
 tach ca samsmrutya samsmrutya
 rUpam atyadbhutam harE:
 vismayO mE mahAn rAjan
 hrushyAmi ca puna: puna:
 MSY 78

yatra yOgESvara: krushNO
 yatra pArthO dhanurdhara:
 tatra Srlr vijayO bhUtir
 dhruvA nItir matir mama

Krishna said: Experts say that renunciation is ceasing to perform all Actions which are desire and result oriented. Relinquishment is foregoing all the fruits of one's own Actions. (In relinquishment, actions will continue to be performed, but the result is allowed to lapse). (liberation 2).

Some scholars say that as Actions have a shortcoming in the form of leading to attachment; hence they should be abandoned. Some others say that Sacrifices, Charity and Penance are actions which cannot be renounced. (liberation 3).

Oh the Greatest among the Bharata clan! Oh Tiger among men! Now, listen to my decision with regard to relinquishment. In scriptures, thrE types of relinquishments were prescribed. (liberation 4).

Sacrifices, Charity and Penance are not actions which are fit to be relinquished. They cleanse the intellect of the scholars and wise persons. (liberation 5).

PARtha! The second type are the Result Relinquished Actions (RRAs). This is definite. In my view this is the best principle. (liberation 6).

The third type of Relinquishment is the Relinquishment of the Daily chores and duties.

Relinquishing them out of temptation, is called an IgnoDorma Relinquishment. (liberation 7).

A person who thinks that Action leads to misery and with a view to avoid the task of facing them and the consequent hardships, does a KingThrust Relinquishment. He does not get the benefits of Relinquishment. (liberation 8).

Arjuna! A person should shed the seen se of being the "Doer" of his Actions and should not expect results from them. If he performs all his daily chores and actions with a seen se of duty, such relinquishment is ToleStrong. This is a view. (liberation 9).

A Relinquisher whose relinquishment is of ToleStrong quality, who is an intellectual, whose doubts have been cleared, does not hate Actions which cause misery and does not get addicted to Actions which cause comfort. (liberation 10).

For a bodyholder, it is not possible to shed all the Actions in toto. The one who relinquishes results of his Action is said to be the real Relinquisher. (liberation 11).

There are thrE types of results for Actions 1. Not pleasant. 2. Pleasant 3. Mixed. These results accrue to a person who performs Actions expecting results. For the Relinquishers of Results, they will not accrue. (liberation 12).

Oh Person of Great Hands! In the SAMkhya philosophy, for fulfilment of Actions, five reasons have been explained. Listen, I shall teach them now. (liberation 13).

1. Body 2. A seen se of being the Doer. 3. TOIs such as such as eyes 4. Functions such as movement of air (respiration and digestive gases). 5. The Fate and the God (Imponderable). (liberation 14).

These five are the Reasons for all Actions performed by a human being with his body, mind, voice,

whether they are righteous or wrongful. (liberation 15).

Thus, for performing all the Actions, when there are five Reasons, a person who thinks that he/she himself is the Doer of all his Actions is not a balanced perspector, but a fOI. Because of lack of wisdom, he is unable to analyse its secret. (liberation 16).

A person who does not have the flamboyance of being the "Doer".and whose mind is not attached to and tempted by the fruits of his Actions, even if he annihilates the entire Creation and the Universe, he will not be a killer. He is not bound by the consequences of such destruction. (liberation 17).

The knowledge, the target of knowing, the Knower, all the thrE are the Reasons for the complex seen se of Action. The tOI, the object and the Doer, these thrE are the shelters for the Action. (liberation 18).

In the SAMkhya philosophy, there are thrE kinds of disstinctions: 1. Knowledge 2. Action 3. Doer. I shall explain them as they are (without modifications). (liberation 19).

That Awareness, using which a person is able to identify the living spirit which takes up bodies of human, lower God and Living organisms is "ToleStrong" Awareness. The Knower views at the Living Soul as Indestructible and Infinite. (liberation 20).

A person who treats the Living Soul(s) present in the Creatures as separate and several, his knowledge is KingThrust. (liberation 21).

That knowledge which settles down without any reason in an Action which just mundane and routine like bathing such knowledge which is devoid of the sanction of scriptures such inferior knowledge is called IgnoDorma Action. (liberation 22).

Actions performed by a person in a disciplined and prescribed manner, without attachment, without likes and dislikes, without anticipating results, all such Actions are ToleStrong (Satvic - Full of energy and endurance). (liberation 23).

The Actions performed by a person longing for result or by an egoist, when such actions cause much rigors to him, such penance is called the KingThrust (RAjasa = kinglike) (liberation 24).

That Action which has destruction, violence, animosity and temptation as goals, is an IgnoDorma (Tamas=darkness) Action. (liberation 25).

The Actions of a detached person, not an egoist, and full of enthusiasm and exuberance, not moved by fulfilment or failures -- are called ToleStrong Actions. (liberation 26).

The person who is attached to his Actions, who is kEn on results, covetous, violent, unclean, person affected by joys and sorrows -- such performer is a KingThrust performer. (liberation 27).

The person engaged in inappropriate actions, who performs inherently his own inert actions, disobedient, evader, lazy dullard, pessimist, procrastinator is called an IgnoDorma performer. (liberation 28).

Oh Conquerer of Wealth! The intellect and exuberance of a person is of thrE types related to thrE qualities of ToleStrong, KingThrust and the IgnoDorma. I shall explain them fully. Listen. (liberation 29).

The intellect which can distinctly appreciate the attitudes and remissions, actions and inactions, fears and assurances, attachments and deliverances is ToleStrong Intellect. (liberation 30).

Oh Son of Prutha! The intellect which does not take ethical and unethical acts, actions and inactions as they are and interpret them differently is the KingThrust Intellect. (liberation 31).

Oh Son of Prutha! That intellect which considers and treats a wrong as right, and interprets all ideas in an odd and unnatural manner, is covered by the quality of darkness, such intellect is IgnoDorma. (liberation 32).

That determination and exuberance which are settled in a concentrated undithering mind, control the mind, vital functions, are ToleStrong. (liberation 33).

O Son of Prutha! A person who out of interest in righteousness, desires, wealth receives and bears them, the determination and exuberance of such person are the KingThrust type. (liberation 34).

An evil minded person who does not shed sEp, fear, misery, sadness, pride etc., the determination and exuberance of such person are the IgnoDorma type. (liberation 35).

Oh the Greatest of the Bharata Clan! Listen now the thrE types of comforts.. The experience which in course of practice and review becomes comfortable, which frEs itself from the pangs of the family and the mundanus. (liberation 36). -- which first lOKs poisonous, later becomes nectar like,

which is born out of a pure intellect of spirituality, such comfort is ToleStrong. (T 37).

That experience which is born out of the Union of seen sual organs, which initially tastes like nectar, but later turn out to be poisonous, such comfort is the KingThrust. (T 38).

That experience which from the beginning to the end produces attachment, temptation, slEp, laxity, danger and inalertness, such comfort is the IgnoDorma (T 39).

There is not a single organism on this Earth, in the Heaven and among the lower Gods, which has separated itself from the inherent ThrE Qualities. (liberation 40).

Oh Schorchrer of foes! All the duties and Actions of the Priests, Warriors, Merchants, the Fourth Caste, have all been apportioned and assigned as per the inherent qualities. (liberation 41).

(Comment: This is a ridiculous and monstrous prescriptions. How actions, duties and qualities can be attributed, divided and assigned to castes! Who divided them! Krishna? The Priests? The Warriors?).

Control of internal senses, Control of the external senses, penance, internal and external hygiene, endurance, simplicity, knowledge, awareness, faith (in scriptures and God) are the qualities inherent to the Priests. (liberation 42).

Valor, vigor, courage, efficiency and effectiveness, not flEing from the battle field, charity, desire to rule the world are all the inherent duties and Actions of a Warrior. (liberation 43).

Agriculture, cow-rearing, trade,

are the inherent functions of a Trader-caste-born person. Service is the inherent function of a Fourth-Caste born. (liberation 44).

Those who perform their duties and actions will be entitled to fulfilment of knowledge. I shall explain you how. (liberation 45).

The person who performs his duties will be worshipping that Supreme God from which all the Creatures have emerged and who is pervading throughout the Universe and attaining fulfilment. (Doing one's own duty is the worship). (liberation 46).

A prescribed duty and Action.defectively performed is better than a well discharged function which is allotted to others. A person who does his duty and action inherent to his nature will not get sin. (liberation 47).

Oh Son of Kumti! Natural duties and functions, though faulty, should not be abandoned. All duties and Actions are covered by defects and lapses, just as fire is covered by smoke. (liberation 48).

Unattached intellectual, regulated intellectual, conquerer of desires - because of relinquishing results of actions, attains the State of Relinquishment (a fulfilled monk-hOd). (liberation 49).

Oh Son of Kumti! Now listen from me how a person who has accomplished the "State of Relinquished Action" attains the Supreme Spirit and what is the ultimate State for the "Knowledge". (liberation 50).

Equipped with a clean and pure intellect, controlled by courage, having relinquished interest in objects like sound, having abandoned love and hate (liberation 51);

Living in recluse, eating less, controlling mind, spEch and actions, always engaged in meditation and contemplation, earns the "State of Renunciation". (liberation 52).

The person who sheds Egot and Pride, use of physical fore, flamboyance, lust, anger, tendency to expect and receive money and things from others, the seen se of "MY (possession) will be entitled to the experience of the Supreme Spirit. (liberation 53).

The one who has experienced the Supreme Spirit, has a serene soul, does not regret or desire for things, views all the Creatures with equanimity, gets devotion to me and ultimately the salvation. (liberation 54).

The one who understands me, my true philosophical spirit, will later enters me. (liberation 55).

The person who is solely devoted to me does the daily chores and duties, by my grace, attains the eternal infinite Indestructible State. (liberation 56).

Performing all duties and actions surrendered in my favour, practising the Union of Intellect with the Supreme Spirit, be filled with Me. (liberation 57).

If your intellect is filled with me, by my grace, you will overcome all difficulties. If you ignore my teachings out of ego and pride, you will perish. (liberation 58).

If you think out of ego and pride, not to fight the war, remember that all such ideas of yours will be futile. This is because, by your very inherent nature you are bound to fight. (liberation 59).

Oh Son of Kumti! Those duties and actions which you are hesitating to perform owing to temptation and delusion, you will execute all such functions, against your will, being bound by your inherent nature and be motivated to do. (liberation 60).

Oh Arjuna! The Lord sits in the seat of hearts of all the Creatures and by his magical spell make them revolve like the parts of a machine. (liberation 61).

Oh person of Bharata clan! Take refuge in that God! By his grace get ultimate peace, and eternal presence at his place. (liberation 62).

Thus, I have taught you the supreme and extremely secret knowledge. Contemplate over this carefully and do as you like. (liberation 63).

Again listen to my advice which is the utmost secret, the greatest and the best. You are my dearest. Hence I gave you this beneficial discourse. (liberation 64).

Be a person with mind filled with Me. Be my devotee. Be my worshipper. Salute me. By doing so, you will get me. I am solemnly teaching you this truth, only because you are dear to me. (liberation 65).

Leave all duties, actions and functions. Take refuge only in me. I shall deliver you from all sins. Do not grieve. (liberation 66).

You should not at any time, teach this (Gita) to a person who is not an ascetic, who is not my devotee, who does not serve me, and the person who always hates me. (liberation 67).

The person who teaches this great secret (Gita), to my devotees, will become my devotee, will become my greater devotee and ultimately attain Me. There is no doubt about this. (liberation 68).

There is no body who is dearer to me than the Preceptor of this Gita. In future also, there will be nobody more dearer, on this Earth. (liberation 69).

Whoever studies this conversation of the righteousness, will be performing a Sacrifice of Knowledge and he will worship me through it. (liberation 70).

If a sincere and envy-free person listens to this, he will be delivered (of sins) and will attain worlds of the Virtuous. (liberation 71).

Oh Son of Prutha! Have you heard this (Gita) with a mind of utmost concentration? Oh Conquerer of Wealth! Has your temptation born from temptation is gone? (liberation 72).

Arjuna said: By your grace, all my temptation is gone. I got back the memory of my own real form. Now, I stand with all my doubts cleared. I shall do as per your word.s (liberation 73).

sanjaya said (to dhritarAshTra):

This is the wonderful and hair-raising conversation between Krishna and Arjuna, heard by me. (liberation 74).

By the grace of VyAsa, I heard this extremely secret "Union" from the "Lord of the Union-- Krishna" when he himself was teaching Arjuna.. (liberation 75).

Oh King! I again and again recall and derive pleasure by recalling this wonderful and virtuous conversation between KESava (Krishna) and Arjuna. (liberation 76).

Oh King! By recalling again and again the divine and wonderful form of Hari (Krishna), I derive great amazement and ecstatic again and again. (liberation 77).

Wherever there is the Lord of the Union Krishna,

Wherever there is the Bow-wielding Arjuna,

there will be wealth and victory.

To my mind this is absolutely certain. (liberation 78).